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AVENUES TO HEALTH

THIS BOOK IS DEDICATED
TO MY FRIEND
EDWARD T. STURDY

AVENUES TO HEALTH

BY

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“The health of the people is the prosperity of the nation.”

“When doctors disagree, who shall decide?”

“Each shall decide for himself—and therefore not a little for others also—after careful study and fair trial.”

“Take up a method of practice honestly, and then, if you do not find the higher truth, you will have the right to say that there is no truth in the plan [for you]. No faith or belief is necessary. Believe nothing [except the possibility] until you find it out for yourself. The study takes a long time and constant practice, but there is no mystery in it. What I preach you must practise, to see whether these things happen or not. With practice, within a few days a little glimpse will come, enough to give you encouragement and hope. *No amount of reasoning will prove it to you, until you have demonstrated it for yourself. As one practice cannot suit everyone, various methods will be recommended, and everyone by actual experience will find out that which helps him most.*—Vivekânanda.

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PREFACE TO THE THIRD IMPRESSION.

•SINCE the publication of the first edition of "Avenues to Health" in 1902, a great many useful letters and criticisms have reached me; for which I here offer very genuine thanks. I see, however, that my point of view has not been realised by some of these readers. To urge a certain course as worth a fair examination and trial, because it seemed not only safe but also simple and cheap, is one thing; to insist that all *must and shall* try it is another thing. What I wanted to get was an authoritative statement of results—proportions of successes and failures under this or that treatment. Such a collection of statistics should be made by professional physicians. All that I could do was to mention what I had experienced or had been able to ascertain. It is not so much a fair hearing that I wanted: it was a fair experimenting. This is all that I asked for—not a verdict that the treatment was unknown or ridiculous; but that after fair trial it had either succeeded or had failed as a general result.

To illustrate my point of view, not long ago a man came to me with a new food and a dozen favourable reports on it, by specialists. I asked if these specialists had tried the food for themselves. No. Not one of them had. The Directors of the Company had not tried it, either. All were convinced of the absolute perfection of the food, so they said. But only one—the commercial traveller himself—had been really convinced to the extent of living on it. Now when my sister and I tried the

food it gave us horrible nausea and pain. I do not condemn the food. I merely refuse to recommend it. The man had the outrageous impudence to pretend that his reports—one and all by analysts who had not tested the food internally—were “right” and that my sister and I were “wrong.” For a contrast to this all too common method of vicarious experimentation, see page 103.

Now if that food had suited me, still I should not have dogmatised. It might still have proved pre-eminently unsuitable to most other people.

But what gives this book any value which it possesses is that I do not make the mistake of saying, “Because this suits me, therefore it suits you.” How can I tell? A glance through the Corrective and Additional Notes will, I hope, show that I am open to confess where I have been wrong. What I feel at the time, I try to express truthfully. If, later on, I feel differently, then I am not ashamed to say so. I am proud to think that my mind is still open to change as soon as a better way of thinking is set before it.

It is surely a most strange thing to boast of—that one has not retracted. When every week throws new light on old data, and upsets old conclusions, of a truth the man who has never “retracted” is likely to be a person of such vague generalities that the world cannot use them in daily life, or else a person of definite advices which may be good to-day but will be harmful next year.

For my part, I am an experimenter, as fair as I can manage to be. I cite results of experiments. The many hundreds of letters that I have had, seem to show that I am a very ordinary type of person, since what suits me suits many others. Yet there are, in another compartment of my desk, letters—I own

up to tens of letters—which show that what suits me does *not* suit all. The failures appear to me to be about one in ten; possibly there are lots of others that I do not know. I can only offer statistics for what they are worth.

The readers who wish for further information about subjects, only outlined here, are referred to Routledge's Fitness Series, which will deal with matters in more detail. I regret that I cannot undertake to advise individuals gratuitously about their exercise or eating or brain-work. If I began that philanthropic scheme, I should have little time to exercise or eat or work for myself. Besides there are plenty of specialists who will be only too glad to impart their information, and if not to remove his evil at any rate to remove a considerable part of "the root of all evils."

CAMBRIDGE, 1904.

CORRECTIVE AND ADDITIONAL NOTES TO THE THIRD IMPRESSION.

Footnote to pp. 37, 43, 56, 216, 293.

Mr. R. Wells died in 1903, at a good old age. I do not know of anyone else who understands the "Lebenswecker" as he did.

Footnote to p. 49.

I now prefer to take nothing to eat till 1.0 or 1.30, even when I begin work at 7.0 and play a hard game of tennis 11.0 to 1.0. But my first experiences of the No-Breakfast Plan were a failure. Letters from numerous correspondents assure me that the Plan suits most of them, sometimes at once, but generally not till a few days of trial are past—say between four and seven days.

Note to p. 121, re "Uric Acid."

Dr. Marshall Hall has made some valuable researches about the Xanthins or Purins. He has found that different people have enormously different powers of getting rid of them or at least of being little injured by them. He seems to think that fresh eggs contain scarcely any (if any) Purins, whereas eggs that have "lived" for longer contain more, perhaps as the result of vital processes and used-up materials. In allowing for individuality according to actual tests, he has taken a step far in advance of Dr. Haig's results.

Pp. 124 (Diet and Feeding), and 296 (Indigestion).

Dr. Albert Gresswell has pointed out that I failed to mention the importance of good teeth for purposes of digestion in the case of children and adults. Now that dentistry—a thoroughly progressive art—can save so many teeth which would once have been extracted without remorse, the matter is a comparatively simple one; and, though not free from pain or expense, yet the visit in time saves a great deal of both. As to infants, milk and not starch is their proper food. The Dr. Rotch method of milk-prescription—carried out at the St. Francis Hospital, Hampstead—is one of the best object-lessons to mothers in the Twentieth Century.

P. 172. Air.

It would require an able specialist to write satisfactorily on the subject of "Climatic Stations and Mineral Spas"—a topic kindly suggested to me by Dr. Albert Gresswell, who points out how

many exist, for various good purposes, in France, Germany, Austria-Hungary, Norway, Switzerland, America, etc. Much of the effect depends on soil and subsoil, amount of ozone, distance from the sea, elevation, etc.

P. 175. Breathing.

There is no "one and only right" way of breathing. Each way is right—by itself or with other ways—in its own place. The lowest breathing usually sends the abdomen-wall out and the diaphragm down as you breathe in deeply through the nostrils, then draws the abdomen-wall in and the diaphragm up as you breathe out. The middle breathing is clearly understood if you draw the abdomen-wall in and the diaphragm up and then send the chest-walls out in various directions as you breathe in through the nostrils, then draw them in as you breathe out. For the highest breathing, first try the lowest in breathing (abdomen out, diaphragm down) then, almost at the same instant, the middle breathing (abdomen in, diaphragm up, chest walls out), then, keeping abdomen in, and diaphragm up, and drawing chest walls in, force the breath up to the top of the lungs by bending forwards. But do not strain. The fullest breathing uses all three methods, almost in a single action, so easily do they blend,

Pp. 180, 193, Science of Exercise.

The value of remedial work with Apparatus—such as the Quarter Circle, the Climbing Rope, the Stretcher—was underestimated when I wrote this (in 1902,) as was also the value of Gymnastics (a) in the hands of competent teachers, and especially (b) for those who are attracted by it. So long as a system keeps people supple and fit and fresh, and preserves in them the young habit of mind and "sporting" spirit together with the experience and common sense of manhood and womanhood, that system must be good, whatever be the theory!

Our ideal would be, (1) All-round training for varied exercises and games and athletics, when we are young; (2) all-round training for the whole of life, including digestion, excretion, cleanliness, rest, positions, movements, if possible when we are young, otherwise—e.g. by remedial work—when we are no longer young; (3) all-round exercise, together with one or two special hobbies, later on.

What I should like to see is more training of more people for all-round life—including "vegetative" and recreational as well as sedentary—and less straining of few people for one-sided pursuits—especially a few games or forms of athletics.

Routledge's "Alphabet of Athletics" (before Feb. 1904) will suggest a Course of training for all-round athletics, not as a complete Course, but as part of a complete Course. Its objects—besides athletic improvement—are physical economy, suppleness, and the preservation of the best habits of boyhood and girlhood.

P. 194. Games and Athletics.

Besides the physical value of Games and Athletics, when performed rightly, and therefore when prepared for keenly and steadily, the mental value of the Play-Spirit is incalculable. "I will play the game as skilfully and as fairly as I can. I will do the best I can with whatever comes next. Success is not to win, nor to play well, but to play better than before. I will play with heart and soul, and enjoy the game." This is the Play-Spirit that we can learn most easily through Games and Athletics, and then transfer to any and every department of life with considerable advantage to ourselves and to that department—especially if it be "business."

P. 290. Disease.

A critic objects that a certain disease is an unmitigated curse. He has misunderstood my meaning. I assume that all unpleasant things—things unpleasant to our ordinary senses—have been deserved by us in this or in some past life, and are actually required by ourselves, owing to the Law of Cause and Effect. The disease, however, becomes a blessing if we use it rightly. It is not only a piece of justice, but also a practice-ground for some virtue that we need to develop. If we do not develop that virtue, then the disease is not a blessing. But the fault lies with ourselves, not with our practice-ground.

P. 400. Religion.

Of course the "Religion" criticised here is not the real religion—the living and expanding and creative principle—which the best men and women have taught and practised, have lived and loved, but the dead and narrow and deadening dogma, the "binding" influence, which includes among its other fallacies this: that we are separate individualities with only one earthly life apiece, instead of indissolubly-dependent members with many lives apiece, each life being an effect, a training-ground, and a cause; a fruitage, a soil, and a seed.

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PREFACE.

No dogmatism—only suggestions of what *may* be useful ; no one single path for all—but many paths from which each individual may select his own ; no guarantee of immediate success, rather a plea for fair personal trial before a verdict be passed. This is the truest “Science of Health” until we know at least a hundred times as much as we do concerning the myriad changes which are constantly going on within our bodies and within our minds.

THERE is no universal panacea, no single and only avenue to complete health, though the past century has heard many a treatment called the universal and only avenue by various fanatical individuals or classes. “Fast,” “Take no breakfast,” “Eat slowly,” “Take no meat,” “Take nothing but meat and water,” “Breathe deeply,” “Do strength-exercises,” “Practise Suggestion and develop your mind-forces,”—all these commandments we know well. But not one of these is likely to be by itself the means of complete health for all.

It is true that at least *one* avenue is absolutely *essential* to full health, namely purity. But even this has different approaches for different individuals ; nor will it, unaided, lead to complete health for all, unless we give the word its very highest sense, a sense not generally associated with the word in our own language to-day. The rest of the avenues also *have different approaches for different individuals*. ‘Healers’ talk glibly of Diet, Exercise, Fresh Air, Water, Heat, Electricity, and so on, as being certain means of cure. Each of these (as well as many others) may be an avenue to *some* health for *some*

individuals. But in each of these there are many and various lines or ways of walking.

"Wholesome Diet." Yes, but what diet? Perhaps the answer of the "healer" is "A 'Vegetarian' diet." Yes, that may be so; but what "Vegetarian" diet? Is it to be fruits and nuts, or grains or grain-products, or milk, or milk-products, or pulses, or vegetables, or certain kinds out of each class, or certain combinations from two or more of these classes? And, if so, what combinations? Who shall say? Read the 'Vegetarian' literature carefully and you will find many sects, each sect maintaining that "Nothing can be better than ——" (this is the commonest formula). And then there are the Hindus and other peoples who have their strict rules, and thrive on their various foods, and yet do not write to the 'Vegetarian' papers at all. And *how* shall we eat? Shall we, obeying one of the 'healers,' swallow no fibre or cellulose? And when and how often shall we eat? Once a day, or twice, or three times, or four times? And what shall we drink? And how? And how often?

Or let us look along the avenue of "*Exercise.*" "Exercise is necessary to health." I have read this in the writings of many vague authors lately. Yes, but what exercise? Is it to be ordinary walking, or cycling, or athletics, or games, or "strength-and-strain" exercises (with or without this or the other apparatus), or the Macdonald Smith fast full movements, or the Delsarte (Miss Call and Mrs. Archer) slow reposeful movements? Or combinations of these? And, if so, what combinations? How much exercise shall we take? and how often?

Again, let us admit "*Water*" to be "necessary to health." Yes, but is it to be cold, or cool, or warm,

or hot, or in "permutations and combinations"? And, if so, in what permutations and combinations? And how shall we use the water: with stomach-washings, enemas, partial or whole "packs," or baths, or spongings, or douches, or sprays, or rubbings? How often?

• Or consider those mighty powers, *Imagination* and "*Suggestion*" (especially Self-suggestion): how shall we use them? Shall we "imagine" pictures, or ideas, or sentences seen or heard? If sentences, then what sentences? When? how often? under what physical conditions?

There is no one and only panacea, there is no one single avenue to complete health for all alike; there is no one single way in which all must walk alike in any one of the avenues.

Yet health is pre-eminently and abundantly worth while for every individual. Who in the wide world would not give time and trouble if, let us say after six months or a year or even two years, he could have (and really feel that he had) a pure and strong and enduring and active and prompt and attractive body, with its almost if not quite inevitable sequel, a pure and strong and enduring and active and prompt and attractive mind; if he could know that healthy blood and healthy thoughts were his, well earned and henceforth well assured?

Most of us, however, feel that this life is too short to enable us to try all the avenues and all the ways of walking in each! Though every individual must eventually choose for himself or herself after fair trial, though no individual may condemn, untried, any reasonable and feasible way of walking in any reasonable and feasible avenue, yet some general rules are needed.

Hence, *one out of many sample hours* has been

outlined in Chapter VI. ; let the readers who wish to begin gradually, begin with some such hour, modifying it to suit their own conditions. Then let them fairly try as many of the other avenues as they shall think fit, not walking along all on the same day—that would be an absurd start—but testing them gradually by that *personal experience which alone can give us certain knowledge.*

The task may be long and not altogether easy. Yet I can suggest no other way to the desired end, to full health of blood and body, of thought and mind. Each reader must settle with his own conscience how far it is his duty to work for better and fuller health ; only let him remember that his particular experiences, whether successful or not, and especially his particular devices, may prove of the greatest possible service to others. I suppose it has been some such idea that has encouraged me to experiment in many ways, and to make the results known to the public, not that the public would thereby learn a general truth, but that it might thereby be saved a certain amount of haphazard and senseless experimentation, and consequent waste of money, time, and energy.

Every one knows that *disease* is wont to use some one avenue of attack, rather than all the avenues at once. This individual, for instance, may be open to disease through the lungs ; that individual through the liver ; another through the kidneys. The whole body may ultimately be affected, and the whole body may die, but it is the weakest point that will have been the avenue of approach, the point of attack.

It has not yet been generally recognised, I think, that a similar principle is true of *health*. And yet it is obvious that, in thousands of examples, health has entered by some one avenue only, or else by

some one avenue especially, even if the whole body may ultimately be affected. In the case of health, however, the entry may sometimes be not by the weakest point but rather by the strongest. Disease seldom or never enters by the strongest point.

There are people innumerable who have passed from miserable illness to robust health by a use of some one method, and even by an apparently unscientific use of it: witness the hundreds of cures even by the clumsiest and rudest and crudest applications of cold water, of hot water, of heat (as in the "Baking Cure"), of electricity and magnetism, of colour, of exercise, of rest, of "Christian Science," of "Mental Science," of all sorts of things, perhaps actually of drugs.

The author of this book cannot speak with the cocksureness of the ordinary advocates of these and other methods: he cannot choose for another more than one avenue to health, nor can he choose for him any single way of walking within any single avenue. The most that he can do is to mention various avenues, and various ways of walking within them, and then to leave to the individual reader the task of trying for himself, and thus of deciding for himself. By their fruits ye shall judge them, not by the theories either of their experienced and trusting lovers or of their ignorant and distrustful despisers.

Yet, for practical purposes, excessively safe vagueness may be as great a mistake as excessively risky cocksureness, which at least has the advantage of stimulating many patients with hope and confidence, and thus of affecting the strength and activity of the blood throughout the system. And therefore the author has suggested that certain avenues seem to him more likely than others to lead to health in *most* cases.

The great cures for diseases and dis-ease in the future, and the still greater and nobler preventions, seem likely to rest with the cheapest and easiest and purest means, and especially with the following :—Simpler foods and fewer meals ; fresh air and the habit of correct breathing ; sensible clothing ; light and colour ; heat ; water ; the habit of correct bodily positions ; games and athletics adapted to *city life* ; *brisk full-movement exercises* ; *muscular relaxing* and the storing of energy ; music ; imagination and “self-suggestion ;” gradual training of sensation and observation, intellect, emotion and desire, will and action ; last, but not least, the highest possible ideal of boyhood and girlhood, manhood and womanhood—the ideal that is both physical and aesthetic and intellectual and social and economical and moral and spiritual—kept constantly in view as being the *reality* which some day *must* and *shall* be reached and visibly expressed.

But as yet there is no exact general Science of any one of these vital subjects, except perhaps of the ideal, which is still, however, scarcely more than a dream that is forgotten when one awaketh ? Still less is there any fixed Code of Laws for any given individual. Thus no authority can safely say precisely which of these avenues are best for *you* personally ; or precisely when, how, how often, *you* personally shall use them.

Therefore each must learn by personal experiment, meanwhile guiding himself, and saving time and trouble for himself, by studying the personal experiments of others. Let each, therefore, study this book with this object—to save himself time and trouble, not to find rules of universal application.

All these and other “Avenues to Health” are selected and treated here according to what seems

(a) most likely to be *near to general laws* [not, mark me, to universal laws]; and also

(b) most likely—an essential consideration—to be tried by many classes or individuals, especially the poor and those who seek after useful truth for themselves, for humanity, for posterity.

Above all, to the vast majority of mankind—I do not say to all—I urgently recommend *gradual beginnings under easy conditions*. I would say, keep the ideal persistently, obstinately, in view, but do not forget to start with the actual and real. Secure your first ground, and do not secure too much first ground. The Romans won a little land, made it peculiarly their own, “assimilated” it, before they began their rapid conquests. So did the English. The Etruscans apparently did not; neither did the Argives, nor the Persians. Too great an empire quickly won and loosely held has always fallen.

Do not try too many avenues at once. The best avenues for most people will be pointed out in a special Chapter. We must remember how far from real health most people are, and how much there is to be unmade as well as to be made afresh. A successful physician in America remarked that “taking something, doing something for the health, was the burden of lives almost innumerable; very few people were so well that some improvement was not desirable.”

I can count on my fingers the really healthy men whom I have ever met. “What of So-and-so?” perhaps you ask, naming some celebrated athlete. Well, he does not seem to me to be healthy all-round and throughout. He does not seem to me to be healthy in intellect, or even in body, under all sorts of conditions. For example, keep him in a

city, and deprive him of his athletics for six months ; then will he be healthy in body ? He is dependent on his environment : he is not free. Or perhaps you point out to me some man of intellect. But put him on a cricket-field, and try his physical health, his endurance, his activity, his prompt control of his limbs. You will see that he is not really healthy, all-round and throughout. Of the morals of the athlete, and of the man of intellect, I say nothing, except that if either of these two persons be immoral he cannot be considered as even physically healthy. Neither is the typical saint physically healthy either. The general idea of a saint is an anæmic individual, such as, alas, we too often see represented in church windows.

Yet everyone of us would like to come nearer to the ideal of health, if, as must be the case, the greater the health is, the greater also must be the athletic success, the better the intellectual and moral standard, and the higher the happiness. But how can we come nearer to the ideal ?

“The literature on what to eat and what not to eat, on what to do and what not to do, on medicines that convert human stomachs into drug-stores, is simply boundless.” There are hundreds of books which give us instruction. But most of these have three general faults.

(1) They insist on special conditions. Many of them say, for instance : “Spend your time in the open air.” This is the favourite advice for consumptives. But how can we do this if our livelihood is gained by work in an office or a factory ? Besides, this takes up much time, whereas people are impatient, and want immediate results.

(2) Some one path to health is generally guaranteed as an absolutely certain path for every one.

For example, it may be fresh air, or exercise, or some special set of exercises, or some special way of breathing, or some special set of foods, or it may be fasting, or some water-treatment, or what not.

(3) If more than one path be recommended, then, as a rule, the recommended paths are either only physical or only mental. There are many "Christian Scientists" and "Mental Scientists" who utterly neglect all the physical paths to health; at least in theory. They say that it will not matter what our body does, so long as our thoughts are right. They forget that, for most of us, right thoughts are impossible apart from a right body with pure and active and strong blood. *For the majority, on the present plane of evolution, physical helps are preferable, even if the future lies with the higher mental helps, and especially with Self-suggestion.*

This book offers to its readers *many physical avenues, and many mental avenues*. But much of the emphasis will be laid on the mental avenues, because they are new to most readers, and because they are most neglected by physicians. Especially is the *intelligence* to be trained and cultivated that it may with freedom find out the best ways and means. Emphasis has also been laid on those avenues which seem to be most successful, especially after certificated doctors have failed to cure. No emphasis is laid on any avenue merely because it is orthodox! This book has nothing to do with orthodoxy. There are already plenty of books about the orthodox treatments. The importance will be found to be assigned to the cheaper avenues already alluded to in this Preface.

Moreover this book offers many physical avenues and many mental avenues *for ordinary conditions*, for a town-clerk who has to spend all his day in

an office, or for a factory-girl who has to spend all her day in a work-shop. Especially is it written for the impatient. It is to them in particular that certain rapid means of restoring the natural health are offered. As examples of such means one might quote the early morning light-and-air-bath (*Luft-Bad*) with brisk full-movement exercises, and followed by muscular relaxing, and the Lebenswecker (Chapter XXX), *if this shall suit the individual*.

Provided that the advice which I give can be put into practice by these people, the city-clerks and the factory-girls and the impatient, then *a fortiori* it can be put into practice by almost any one and every one. But it is not for a moment to be imagined that the rapid cures which I suggest are permanent cures; they are temporary helps which may give quick relief. *They may hurry on the processes of nature*. They need not remove the deep cause of the mischief, which probably can only be removed by a new way of living. Yet at any rate it cannot be denied that such cures are very simple for people in all sorts of circumstances. As a writer in the "Fortnightly Review" aptly remarked: "In practice one must consider the organisation of modern society in large cities, such as London or Paris. One cannot debar a civilised member of society from going to the theatre, etc., for ever." One must find avenues in which the public will agree to walk.

As to the keynote of this book, it is expressed in the Yogi Vivekânanda's well-known work on the Indian Yoga-practice. This practice is often pooh-poohed as ridiculous; but a quotation will show that at least it is not stated ridiculously; in fact, no one has ever said anything less extreme, less exaggerated, than the following:—

"Take up a method of practice honestly, and then,

if you do not find the higher truth, you will have the right to say that there is no truth in the plan. No faith or belief is necessary. Believe nothing until you find it out for yourself. The study takes a long time and constant practice, but there is no mystery in it. What I preach, *you* must practise, to see whether these things happen or not. With practice, within a few days a little glimpse will come, enough to give you encouragement and hope. *No amount of reasoning will prove it to you, until you have demonstrated it for yourself. As one practice cannot suit every one, various methods will be recommended and every one by actual experience will find out that which helps him most.*"

Although mine is not a book on Yoga-practice, still these words will serve to express my point of view as well as the point of view of Vivekânanda. Each should find for himself his own avenues, both physical and mental. Each should try at least one physical and one mental avenue, and each must choose his own way of walking in it. For example, let us suppose that your physical avenue is diet, and that within this avenue you have chosen the 'No-breakfast' plan, which thousands have adopted with success in America. Then keep to this plan till it ceases to suit you, but do not make it your only avenue. Perhaps with it you may combine brisk exercise, and the art of relaxing the muscles. You may also combine some form of Self-suggestion. But you need steady practice before you can tell whether this or that be your avenue or not. *And you need such practice before you can honestly and safely condemn.*

For all the avenues are practical and nearly all have been actually used by myself* and by many others

*The colour-treatments are an exception.

with great advantage. I look forward to improving constantly in health, and I hope that I have been improving constantly in health during the last few years. And certainly there is only a single one of these avenues in which I do not to some extent walk.

Above all, there is no mystery in this book. I would rather confess my ignorance than pretend that I can explain one half of the reasons for what I suggest. A confession of ignorance is not seldom the truest wisdom. The more one examines concrete examples, the more one concludes that *each individual avenue has to be tried and judged on its own merits*. To show how little each can judge without trying, and how liable the highest authorities are to give quite the wrong advice, I mention two cases which have recently come under my notice.

A friend of mine went to a leading specialist, and was told that he had a weak heart; that he must diet himself carefully, and give up smoking. My friend tried the cure for a day or two, but then went back to his ordinary way of living, except that he added to it more physical and mental *recreation* than before. Within a few months he came back to the same specialist, who now pronounced him as healthy a man as he had ever seen, and nobly confessed himself to have made a mistake in his former opinion. The doctor's final remark was to the effect that he had thought the case to be one of heart-trouble and impure blood, whereas it was rather a case of nerves. On the other hand, a second friend of mine was convinced that his was a case of nerves. It had nothing particular to do with his blood, he thought; and if he could enjoy himself, he was perfectly well. But it was conclusively proved to him that his blood was in a state of exceptional impurity. He could not be convinced that anything was

wrong with him except his nerves, until he was shown the poisons which were coming out of his own body.

We have need not merely of a number of avenues from which to choose, but also of a number of simple *tests* which any one can apply for himself. We do not want to worry every moment, but we want to know what our state of health is. We want to have simple tests on which we may rely, and hence in one Chapter I give some easy rules about the pulse, the temperature (including the temperature of the feet), the bowels, and the "uric acid"; and to these I have added the simplest test of all, the test of one's own feelings. For if one has a tendency to do good work persistently, and not to be slack or to worry; if one has a tendency really to enjoy life uniformly; if one is inclined to help others; then one may be fairly sure of one's health. In this same Chapter I have gathered together a few of the simplest remedies, so that he who does not satisfy the tests can have at hand some easy helps towards restoring the balance.

It is hoped that the critics will remember *the keynote* of this book, and will treat its suggestions as they treated those of "Muscle, Brain, and Diet." The same spirit permeates both works: there is no dogmatism, there is only suggestion. Each individual has to decide for himself, after fair trial, whether such-and-such a theory be true or not. There is only one answer. It is true for *you*, if it removes *your* disease and dis-ease, and restores *your* health. For instance, is this or that form of Self-suggestion a good theory? You must study it, and try it, and practise it fairly. If after *fair* study and trial and practice you do not get satisfactory results, then the theory is not true (or is not yet true) for you; and that is probably the answer which chiefly

concerns *you*. The book is not dogmatic, arbitrary, fanatical; and it is not final. New light about health must be thrown on the subject every year, nay, every week. At first many of the ideas seemed to me quite absurd. One of the absurdest was Dewey's "No-breakfast plan"; but it appears to have suited the great majority of those who have tried it, and the physiological reasons seem to be sound up to a certain point. Other means to health, which at first sight might appear needless, are the systems of muscular relaxing, of brisk full-movement exercises, the Lebenswecker, the colour-cures, and so on; but all have met with great success in a vast number of cases where they have been tried. I have tried all these (except the colour-cures), and have found them all to be good for me. I have found them all to be easy and cheap, and good for me, and therefore, possibly, to be good for many others besides myself. These avenues, and I hope all the others in this book, are in the direction of economy, simplicity, and adaptation to all sorts and conditions of men and women, boys and girls. *In most of these avenues each reader can walk by himself, and walk safely.*

I had at first intended to write only a short book; but then these fresh ideas flooded in upon me, and I did not like to set them aside and leave them undescribed. I had to give up a great deal of time to putting them to a fair personal test. The results of my experiments have led me to write a far longer book than I should have written at first. But I preferred to be more safe and accurate in my advice. I did not see what I could fairly omit; I thought it best to mention all the avenues so that I might suit all people. And there can be no doubt whatever that every year will make me change my opinion

- somewhat, now in this direction, and now in that. At present the most I can do is to ask for free criticism and suggestion—if possible, after a fair individual experimentation.

Those who wish to read the book quickly can pass over the quotations, many of which are printed in smaller type. For the convenience of such readers I have given summaries of the arguments of the most important Chapters: specimens will be found in Chapter XIV (the Two-meal or One-meal Plan), Chapter XV (Slow Eating), Chapter XXXVI, (Self-suggestion).

Ordinary “cranks” may be defined as those who have *one* theory which (whether it be entirely or partially or not at all true or feasible, and whether or no it be a source of physical and mental well-being to themselves as individuals), they importunately command every one everywhere instantly to put into full practice, on pain of physical and mental annihilation.

The author of this work gives no commandment whatsoever beyond this: “Try fairly before you condemn.” He points out a large number of ways which have not only helped to give health, or to give it more abundantly, to numbers of others besides himself, but which have also proved available and workable in daily life without an utter subversion of custom, of fashion, of reputation for saneness. Not one is guaranteed as by itself a certain means of cure; only one is insisted on as an essential foundation to true health. All the others await the verdict of each experimenter for himself. By their fruits ye shall know them: not by my theoretical defence, nor yet by another’s theoretical objection.

The scout must often be content to make a negative report. In this or that direction, he might say, there seems to be less danger than along your

present line of march ; there may be some danger, but we have not seen any. You cannot stay where you are. You must move forwards. And this or that path seems the best to try. It is only in the spirit of a scout in a little known country that I have ventured to offer any advice at all. Where I have sensed danger, as along the myriad paths of "druggery without drudgery," I have urged every reader to step warily or to step elsewhere.

In conclusion, I cannot do better than use the words of Hume, "the cheerful sceptic,"* in order to emphasise my own point of view. After considerable study and experience, "as a result I found myself in each case wiser than before, but too wise to incalculately a positive doctrine. I must be a sceptic till I am sure of my beliefs. I know only one side of my story. I await further insights. I am as yet unable fully to discover. Therefore I leave so-and-so an open question. As to my fellows, I can teach them only as I personally deem wisest. I shall frankly tell them that I have one hope to give them, for I will not mask as one who positively knows. In my relations with them I am concerned only with my attitude towards them, not with theirs, unless they ask my help. I am an egoist if you like. But I am an altruist by aspiration. I am contagiously happy, and feel no shame. Show me that I am wrong, and I will gladly listen. I wait, and am happy. All problems will remain open questions with me until I know truth beyond all doubt. And I say as a parting word : Be not afraid of investigation. Where ignorance is bliss, 'tis *happier* to be wise."

EUSTACE MILES.

KING'S COLLEGE,
CAMBRIDGE.

* Quoted by Horatio Dresser in "Voices of Hope."

PART I.

INTRODUCTORY.

Chapter I.—Many Avenues.

- „ *II.*—Perfect Health and some Simple Tests.
- „ *III.*—Modern Conditions.
- „ *IV.*—Practical Adaptation to Modern Conditions.
- „ *V.*—Individual Choice : “Try each fairly before condemning.”
- „ *VI.*—The Best Avenues for the Majority : with a Sample Hour.
- „ *VII.*—Start with Easy Tasks and Conditions.
- „ *VIII.*—Moderation : and Exceptions to the Law.
- „ *IX.*—Equilibrium by the Opposite Exaggeration.
- „ *X.*—Animal Athlete and Anæmic Saint.
- „ *XI.*—The Blood and the Thoughts in Co-operation.
- „ *XII.*—Causes and Effects.

AVENUES TO HEALTH

PART I INTRODUCTORY

CHAPTER I MANY AVENUES

Mankind are various, as the world is wide.—*Cowper*.

As one practice cannot suit everyone, various methods will be advanced, and every one by actual experience will find out which will help him most.—*Vivekānanda*.

Seek it not by any one road. To each temperament there is one road which seems the most desirable. No one alone can take the disciple more than a single step onwards. All steps are necessary to make up the ladder.—*Light on the Path*.

Along the sea-shore many men and women are looking at the roads of silver by which the moon seems to beckon them to come nearer her quieting tenderness. Each sees one road only, the road from the moon to him or her; and this is the case also when one is sailing on the sea. It is by standing where others have stood, by being where others have been, that each can realise how the roads to the centre are myriad. Should any reach the moon herself, he would then appreciate the varieties of choice. And he would find—that the moon herself was not the final source of light.

I HOPE that the public and the critics will receive this book as kindly and as sensibly as they received "Muscle, Brain, and Diet." The present work shows its spirit by its title more clearly than that book did. The key-note there was: "Such-and-such foods have suited *me* excellently, therefore they may possibly suit *you* well. You should not condemn them nor adopt them entirely till after a fair trial." This key-note was touched in the very

beginning of the Preface, yet more than ten readers wrote to the following effect: "You are mistaken in supposing that your foods will necessarily suit every one." Here there shall be no chance of such an error. I have put the plural "Avenues" in the title. There are *many* avenues to perfect health. Not one is to be condemned as useless for you personally until you personally have given it a fair trial. *Try several avenues, and then choose and keep to those which are YOURS.* You need not try all; but you may find it worth while to try a large number, testing each sensibly and carefully.

It is in this respect that my views differ from the views of most other advisers.

* Health, like truth, may be compared to a ball, or to a solid wooden figure that has many flat sides. It should be able to stand firm on whichever side you put it or throw it. Health must be able to adjust itself to any new conditions, or at least to any new conditions in which one is at all likely to be put or thrown. If one has to make a solid wooden figure with many sides, though all the sides must be flat that the figure may be perfect, yet they need not all be made flat at once. We can begin with one out of the many sides. Let the figure stand firm on this, while we are finishing off the other sides with a view to future upsettings of the balance.

What are the many sides, and with which side shall we begin? I can partly answer the first question, "What are the many sides of complete health?" But I cannot answer the second, "With which side of health shall we begin?" The whole point of this book is that I can partly answer the first question, but cannot possibly answer the second question for any individual.

Avenues may be a somewhat better comparison than the sides of the solid figure. There is a state of correct instincts, and he who is in that state has not to walk along any of the avenues consciously. But he who is not yet in that state has to make use of one or more of the avenues in order that he may arrive at that state.

A good example of one such avenue is Mrs. Helen Wilmans' "Mental Science" school at Sea Breeze, in Florida. "Medical Science" is apt to scoff at such

schools, and, so it seems to me, at many means of cure which are successful. But the obvious work of "Medical Science" is to *investigate*, not to scoff. If "Medical Science" would only investigate, it should arrive at the following statistics. Most of the patients who came to be cured were in a terrible state of health, partly owing to the many drugs that doctors had recommended. There were not a few cases which the doctors had pronounced incurable. If this school managed to cure only one or two per cent. of such cases, there would be good reason in the demand for investigation. As a matter of fact, it will be found that this school (I do not speak of "Mental Science" or "Christian Science" schools in general, but of this school in particular, which adopts almost the same general methods that Jesus used) claims to have far more cures than failures, the proportion being perhaps 90 per cent. It is the work of "Medical Science" to verify or to disprove such results, to make the decision *public*. We have waited too long for doctors to do this, and now it is time that the public knew the truth. Proper "Mental Science" is *an* avenue to health, not the sole avenue, but one avenue, and if I am to believe the evidence of my eyes a more successful one than "Medical Science" in its present condition.

The underlying idea is that the real and true Self within each person is, as it were, a stream connected with God as its Fountain or Source. This was what Jesus meant when he said "The Father and I are one," and when he wished all others to be one with the Father. Now this stream, when we go deep enough down into the Fountain, or high enough up to the Source, cannot possibly be unhealthy; if it be God Himself, it were terrible blasphemy to call Him unhealthy. This real and true higher Self is always within, but it is not always easily recognised. The stars are always in the sky, but they are not always seen by us. It will be only under peculiar conditions that we shall see them in the day-time. In the same way a magic lantern in the day-time may throw its light onto a white sheet, but we shall not see the picture unless we pull down the blinds. This higher Self is always within, however, and

it can rebuild, and can find expression by means of, the lower self. This is the teaching of "Mental Science."

That it can do this rebuilding by natural means, the following example will show. It is well-known that slow, deep and full breathing is another avenue to health. There are some who maintain that it is the chief avenue to health, and many teachers and writers, in the West and in the East, give minute instructions as to breathing. Checkley, Sandow, the Hindu Yogis, and the nerve-trainers alike emphasise the importance of correct breathing. But "Mental Science" claims to produce correct breathing without any conscious thought of such physical methods. The following one-sided dictum (from Mrs. Helen Wilmans) is interesting here:

"Physicians recommend deep breathing. You can compel yourself to take in and expel large quantities of air, and you will get more oxygen in your blood for the time being, but you cannot establish a system of forced breathing in your organisation. But, in the treatment which I have spent so much time in describing, the truth administered to yourself by yourself puts its own compulsion upon the involuntary muscles, by demanding, for the purposes of growth, more oxygen; and the deep breathing will establish itself in your system independently of any effort on your part." [For the 'truth' as set forth by this writer, the 'truth' by which she claims to produce this result, see Chapter XXII.]

But how shall we realise Mrs. Wilmans "truth," that the real and true Self within us *is* healthy? We may well grant that our highest Self is the part of us which is most free and independent of external conditions, in a word, most healthy; but how can we recognise and realise and believe? We should like to believe, but cannot; it is the old case of "Help my unbelief." "The spirit is willing, but the flesh is weak."

The answer to this question shows that "MENTAL SCIENCE" IS NOT THE SOLE AVENUE TO HEALTH. A vital principle of learning (see Chapter VII.) is to begin under the easiest conditions: that is to say, in this case, when we are really healthy already, or when we feel really healthy; then it is most easy and natural to recognise, and realise, and believe in this higher Self. While we are in this condition we can think of the "truths" such as are described in her books, and they will appeal to us, and become a part of ourselves. Then

• it will be easier to realise them than when we are less
• healthy, or when we are unhealthy. Once unhealthiness has its hold upon us, it may be too late for us to begin by ourselves without some other help. We *cannot* convince ourselves that we are really healthy within. We must begin when there is apparently no need. And so it is in all departments of life. It is in time of peace that we must prepare for war.

And a help towards this health will be one or more of the physical avenues. In spite of what the above authority says, we *should* practise slow and deep and full breathing *consciously*. It is not "forced" breathing—there she begs the whole question—it is the truly natural breathing of a healthy man. Only, because our present state of ill-health is unnatural, we must go a little beyond the natural, and restore equilibrium by the opposite exaggeration (see Chapter IX.) We must begin gradually, and therefore slowly and consciously, and even with effort. Every text-book about the matter tells us that practice of such breathing, or in fact any such practice, soon makes the action easy and, in fact, half-automatic and sub-conscious.

This breathing is only *one* avenue to health. You may ask whether it is *your* avenue. Checkley may tell you, that it is. On the other hand Haig may assert that it is not, or at least that it is not your first avenue. He will say, "Take a proper diet, free from 'uric acid.'" Dewey will say, "Neither the breathing nor the diet is your first avenue. You must first learn to go without breakfast."

In answer to the question, then, whether correct breathing is *your* first avenue, I say *it may be, and it is worth a good fair trial by each person for himself or herself*. That is the key-note of this book.

Among the signs of modern times, as opposed to ancient times, is the vast number of different occupations open to all. We recognise the sacredness of individual tendencies. Each one of us is somewhat different from others, and somewhat different from his father and mother. In ancient times the son of a slave was a slave. No one listened to his objections. Callings were hered-

itary. If a boy said, "I hate hunting, I would rather be a wood-cutter," he was not heard. Now the advice rather is, "Try, and you will find out by personal experience." We are coming more and more to insist on a fair trial according to the liking or craving of the individual. And, side by side with this sacredness of individual tendency, comes the responsibility of individual choice, but candid judgment according to results. And so it is, not only in professions, but also in health. As yet there is no ideal system, but we can trace the tendency everywhere, at least among civilised nations.

In ancient times individuals followed custom, and custom, that inexorable tyrant, was itself the slave of geography. In ancient times people were for the most part what their geography made them. Buckle cites the Egyptians as a striking example. The ancient Athenians, as I have shown elsewhere, were a scarcely less striking example. The same might be said of the early English. What was not due to the influences of geography was chiefly due to some great legislator, a Lycurgus, a King Alfred, or a Moses who set forth his laws in the form of religion. Custom in early times, backed and supplemented by these laws, was often very healthy; and a good instance would be the use of the simpler foods, which use still survives among vast masses of the population of India, Japan, etc. This example shows us more clearly than anything else the contrast between ancient and modern ages. Modern "Vegetarianism" in England is an utterly different thing from ancient "Vegetarianism" in Egypt. In Egypt this was natural to all the people: in fact it was a necessity imposed by the Egyptian land itself. Absolutely no credit was due to the individual who was a "Vegetarian" then, because he was not able to choose the best from the heap of the good and less good things. I wish "Vegetarians" would cease to speak of ancient life as the Golden Age. It was not so grand as this age, for it was not an age of choice. It was an age of innocence perhaps, but not the highest kind of innocence—only the innocence which came from the ignorant following of a good custom. Then arose freedom by degrees, and

individual effort. Father Kneipp is a clear instance of an individual striving against what he considered to be a bad custom; an individual persecuted but persevering. He had a great following along his single avenue. Those who had walked, and still walk, along this avenue, are greater than those who have observed the laws of health without knowledge and without choice.

To-day we see more rules of health violated than ever before, and yet we are moving in the right direction; we are leaving the pursuit of health more and more to individual choice. If we doubt this for old England, we cannot possibly doubt it for new America, where each has to find his own avenue of life as well as of health. One's avenue to health may be a special diet, "no breakfast," certain exercises, "Mental Science," or something else. We cannot prophesy beforehand which it will be for any one person; and when a "Science," such as Palmistry or Physiognomy or Phrenology, ventures to predict which would be the best avenue of life or of health, down drops the dull weight of "Medical Opinion" upon that "Science", and crushes it. There is no examination by results; there is condemnation without examination. So we must no longer look to the Medical Profession, for it does not *know*, and it will not learn. We have to find out for ourselves, and having found out, and having assured ourselves that it *is* our avenue, we have to keep to it, and then to try others. This is far more interesting than the old way, and gives us far more opportunities of benefiting others; and we cannot too often remind ourselves that every fresh opportunity is a fresh responsibility.

The Synopsis of Parts II. and III. will show how numerous the avenues are. In Chapter V. we shall emphasise once again the necessity for individual choice. There, however, a word of warning will be given, lest readers should be content to dip here and there, and not to try any one avenue fairly and thoroughly. For "many avenues" means not "many to be used carelessly," but "many to be used carefully, one by one."

CHAPTER II

PERFECT HEALTH AND SOME SIMPLE TESTS

"I teach you the overman. Man is something that is to be surpassed."—*Nietzsche*.

"Perfect health casteth out fear and care."

Look with bull-dog obstinacy at the ideal as some day it shall be ; patiently work your way towards it ; but do not lose sight of your present condition and your present surroundings. They are the best implements to start with. Alter them in the right direction as far as is feasible, if not as far as is possible.

"HEALTH is the working-man's capital, and he ought to watch over it more than the capitalist over his largest investment. Health lightens the efforts of body and mind ; it enables a man to crowd much work into narrow space." This is how the author of "Ideal Physical Culture" expresses his view, which is good as far as it goes, but does not go far enough. Health is more than this. It is a positive bias towards good work. It puts a pleasant compulsion upon a man to be and to do his very best.

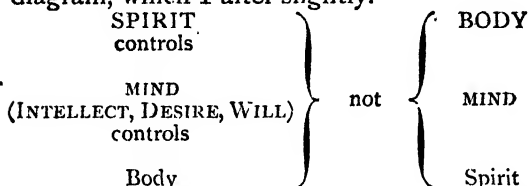
When a person says "I am quite healthy already," he is probably forgetting two vital facts :—

1. That health is *relative*, and not only absolute. I consider the man who is *becoming* healthier than his past self to be, in one sense, truly healthier than the man who is becoming less healthy than his past self, even if the latter appears to be absolutely healthier, man for man. In other words, health is to be judged by the *tendency* as well as by the state at any given moment.

2. That health is positive, not negative. Merely not to be ill—that is not health ; it is not bad-health, but is as far from the true ideal as "not bad-actions" are from the true ideal of virtue. The standard of health which is admitted to be "good" by doctors and patients is lament-

ably low. If health be harmony, then surely even with a headache or a cold or a feeling of worry and discontent there cannot be real health any more than with discords there can be real harmony.

A recent writer has described perfect health by a diagram, which I alter slightly.



This is somewhat vague and intangible. A few quotations from 'Muscle, Brain, and Diet' (pp. 18-21), will make the ideal more concrete and clearer:

"In addition to the tests [see below] there must be the *capacity* for many kinds of prolonged physical exertion with skill, ease, rapidity, and pleasure. But this by itself is not enough. There must be the capacity for—here I will go a step further and say the *tendency* to, or even the desire for—many kinds of prolonged *intellectual* exertion, again with skill, ease, rapidity, and pleasure.

"But even these two, combined, are not enough. For there must be—since here the mere capacity is certainly not sufficient—the tendency to and the desire for moral activity and exercise (strange as the word may sound), with skill, ease, and pleasure.

"There is yet a fourth condition, which is really included in the third. Good health forces a man to wish that every one else shall be healthy also; it compels a man to work for that end.

"My new definition, then, would supersede the old ideas of health (especially "not being noticeably ill"), by including them, by combining them, by correcting them, and by expanding them. And, let me add, the truly healthy man will be content, nay, he will prefer, to live as cheaply and as simply as his circumstances allow.

"If a man not only looks healthy and satisfies the doctor's tests, but also is enabled to get out of himself nearly the most possible good in whatever *noble* direction and for whatever noble end he chooses, as it were turning on his energies at will now to this work and now to that, then, and not till then, I call him healthy. Such a man is bound to feel a wish and bias to bring every one else into a similar state of good health."

There cannot be perfect health if there be not desire for, and tendency towards, purity and general self-control, patience and calmness, open-mindedness, helpfulness to others; and if there be not contentment and happiness.

This brings us to a very important point, viz. inde-

pendence of outside conditions. Many people are contented and happy if only they can have this or that, and can live here or there. The perfectly healthy man will be healthy in all places, at all times, under (or over) all conditions. But how can one achieve this?

An answer has been given by the Yogî Vivekânanda, when he says that at first one must be quite careful: the wrong food, too little fresh air, a slight mistake, will soon be very noticeable. This will be unpleasant. But after a time, if one lives rightly and develops the *mental* power, one will rise above these things. Not only will the healthy mind choose the healthy conditions instinctively, and attract the healthy conditions to it, but it will also be practically unaffected by what would to others seem like unfavourable conditions. By this time the mind is learning how to control the lower nature, by walking in her best ways—at first.

In other words, the healthy individual will carry about with him his own means of keeping his health or of restoring it if ever the balance be considerably upset. And more and more will he cease to rely on nature's coarser forces, such as drugs and electric-apparatus, and will prefer to rely on "Nature's Finer Forces," especially the power of the Spirit and Mind, whether by Self-suggestion or by some other means.

At any rate, he who has perfect health will not be obliged to use conscious effort to walk along any particular avenue to health. *In so far as he needs to walk along any particular avenue, he will walk along it unconsciously and instinctively.* He will not feel miserable and slack unless he can have his full exercise regularly every day, his long holidays and recreations of doubtful value regularly every year, to say nothing of his tobacco, his alcohol, and so forth. Of such things he should grow independent. As Vivekânanda says:

"Absolute control of nature, and nothing short of it, must be the goal. We must be the masters and not nature; neither body nor mind must be our master, and never must we forget 'The body is mine, and not I the body's'."

For the ideal is to be equally happy and useful in any and every set of conditions in which one shall find it

advisable to live. As Horatio Dresser puts it, "when we ask ourselves in all seriousness, What is freedom? we desire independence not to follow some caprice, but to live at peace and harmony with what we have; to be wisely and happily adjusted, and press onward to the realisation of higher ideals."

And Arthur Lovell expresses the same idea when he says, "The sublime Destiny of Man is to attain the perfect knowledge and control of Nature, together with the self-consciousness of the son and daughter of God."

The "Ralston Health Club" in America, in the same way, is not content with mere absence of illness. Its text-book, which helps hundreds to live without illness, says:—

"The glow that makes the heart leap with life comes after sickness; and by comparison, abetted by the law of reaction, it is a condition that is distinctly felt. One day of perfect health ought to convince a man of the bliss of earthly existence." I quite agree with the last sentence. No one who has felt real vital health can possibly say that careful health-culture is not worth while, or that in perfect health one ought not to be aware of having a body.

While, however, our aim must be to become some day independent of our surroundings, we must not begin by despising them. We may have to expend the greatest possible care over the smallest trifles, and especially over physical trifles, even while we keep the final aim in view. As Vivekânanda well remarks, "The first obstruction is an unhealthy body. Therefore we have to keep the body in good health; we have to take care of what we eat, drink, and what we do; always use a mental effort to keep the body strong. That is all; nothing further of the body. We should not forget that health is only a means to an end.* Animals rarely become unhealthy."

We must not be misled by the many modern authorities who advise us not to trouble about our outside conditions at all. Thus a recent writer has suggested that the hosts of stimulants and narcotics are all to

* This is wrong—the body needs many qualities besides strength, and therefore needs much care. Health again, in its highest sense, is an end. With it come other good things as a matter of course.

be used just as they come, without particular care ; that they are really leading us to a higher plane. We are to learn to adapt ourselves to such things, so that we may take them with impunity, just as we are to learn to adapt ourselves to the impure air of cities. Yes, that is one ideal—to be able to take them with impunity. But the learned gentleman has forgotten the other ideal—to be able not to take them at all, to give them up, without discomfort. As it is, the majority of those who now take them could not give them up without very great discomfort. In other words, the use of them does *not* lead to independence and self-control. The analogy of foul air is misleading: foul air is not, like tobacco, a luxury which we can choose to avoid. It is often a necessity which at present we must put up with. It does not lead us to depend upon it and to feel wretched without it! The man who *can* take luxuries with impunity, but who is absolutely indifferent to them, is—I do not doubt—on a higher level than the man who can take such things, but not with impunity, and who therefore abstains. But this man, in his turn, is on a higher level than the average man of whom the writer spoke, the man who is uncomfortable if he does not take such things—the man who craves them and is almost or quite their slave. Of course I am speaking here of things which no one has proved to be necessities.

In working towards this independence of conditions, which is essential to ideal health, we may ask, Of which helps to health shall we become most independent, as we progress? On which helps shall we learn to rely most, as we progress?" The answer has already been given when it was said that we should learn to rely on the finer helps, the simpler helps, which are within ourselves and available everywhere.

The author of "Light and Color" has shown how in beauty (as in a beautiful tree), we are wont to find a progression towards power or size in one direction (the trunk or the mass of branches and leaves), and towards refinement in another direction (the leaves themselves, the flowers, etc.). To the words "power" and "size" we should add "expansion," and we have a most valuable

Lesson. Let us aim at being physically, intellectually, and morally powerful and expansively wide, not weak and crampedly narrow ; and yet at the same time purely refined, not grossly coarse. Let us try as soon as possible to do without the coarser helps (such as drugs, violent exercise, hot water, and so on), and to trust more to the finer helps, and especially to those which are available everywhere, such as correct breathing, correct bodily position, Self-suggestion, and so on.

The ideal of good health should be realised as clearly as possible, and it is a truism to say that nothing can be too good to be true of this ideal. Having realised it in imagination, and now and then, for a moment or two, in reality, one must constantly and obstinately return to it in imagination and in memory, and say, "This is my true self. I shall soon be like this habitually." One must not be pleased with anything short of the delightful thrill of energy.

Emerson showed us how far mere freedom from disease is from the ideal of health, when he said : "The first wealth is health. Sickness is poor-spirited,, and cannot serve any one ; it must husband its resources to live. But health or fulness answers its own ends, and has to spare."

Although the above tests are among the finest, yet the following may prove useful. I quote again from 'Muscle, Brain, and Diet' (p. 19).

"Of the ordinary tests I may mention, out a large number, such tests as the mean between fatness and thinness ; the clear eye ; clean, soft, unwrinkled skin ; elastic arteries ; freedom of the urine from signs of Diabetes, Bright's Disease, etc. ; freedom from constipation ; freedom from biliousness, indigestion, etc. ; right action of the heart ; and so on. All these are most intimately connected, especially by the blood which flows through the body, carrying, feeding, and removing refuse."

Every action of the body (as deep and calm breathing, or shallow and quick breathing), and every part of the body, really gives us the clue to the health, if we can only read it : but we are not educated to read it and to see something out of harmony in the cold extremities (especially the hands and feet), or in the restless extremities (especially the hands). The Insurance Office

does not count such things, any more than it counts peevishness or grumpiness or want of charitableness.

So, things being as they are, I had better quote a few simple tests from Dr. Densmore's 'How Nature Cures.' He says:—

"That part of medicine which is called diagnosis—the art of detecting the condition and ailments of a patient by symptoms—is akin to surgery in that it is also a science; and a science in which multitudes of able physicians have become very expert.

1. "It is an unfailing law, whenever any person is attacked with illness, that the circulation of the blood is disturbed. In apparent health, with the mind and body at rest, the normal number of pulsations of an adult is usually from 60 to 70 a minute and will average about 65. There is no hard and fast rule that will govern this.

"If a fever is threatened and the patient be suffering from headache, cold feet, a chilly feeling, and similar symptoms, the pulsation is likely to be 90, 100, or even as high as 120, and still no serious attack need necessarily be feared. If the pulsations rise much above the last-named figure the condition of the patient is more serious, and the higher the number of pulsations the greater the seriousness.

"The usual and best place to detect the heart's pulsations is at the artery in the wrist, about an inch or a little more from the base or root of the thumb, and about half an inch from the edge of the wrist.

2. "The normal temperature of the blood is 98.4 Fahrenheit. It is one of the wonderful provisions of nature that this temperature is quite uniformly maintained in health with all sorts and conditions of men, in all climates and temperatures. A self-registering clinical thermometer may be purchased in England or America for a few shillings. . . . The most convenient and usual method of using this thermometer is to place the bulb underneath the tongue, close the lips tightly round the tube, see to it that the patient breathes through the nostrils, and note the temperature."

Dr. Densmore suggests these and other tests, for those "who feel that they are suffering from one or more diffi-

culties that they would like to be rid of, and who would be glad to feel an increased power for work or enjoyment; and who are also desirous of putting themselves in such a condition that they are in no fear of taking cold or of being attacked by fever or by any of the forms of illness that are most common, and from the danger of which attacks most people do not feel exempt."

In addition to these, Dr. Alexander Haig gives us several tests of the excess of "Uric Acid" in the blood, such as the amount in the urine—see 'Failures of Vegetarianism'—; the difference between the temperatures of the mouth and the rectum; the time which it takes for the blood to return to a spot on one's flesh when one has pressed it down and made it look white; and other signs which will be briefly described in a work (on 'Uric Acid'), which I am now preparing, and which I hope to have ready before the end of 1904. It will be published by Routledge & Sons.

For the Stomach-Tube as a test of digestion, and therefore of health, see Chapter XXX., in which also the Lebenswecker will be mentioned.* The Stomach-Tube is not to be confused with the Stomach-Pump.

A word in conclusion. Mistakes do not always give us immediate warning. There may be an interval of a day or of many days, yet every one counts. And the same will apply to sensible efforts toward health.

* See Additional Notes

CHAPTER III

MODERN CONDITIONS

"We know that for us the world of invention and discovery has moved faster than our power to adapt ourselves to it."—*The Technique of Rest*.

"In these days, half our diseases come from the neglect of the body in the overwork of the brain. In this railway age, the wear and tear of labour and intellect go on without pause or self-pity. We live longer than our forefathers; but we suffer more from a thousand artificial anxieties and cares. They fatigued only the muscles; we exhaust the full strength of the nerves."—*Lytton*.

"Every principle of health is reversed in this age of comfort-seeking. . . . One class works in a limited way, using muscles until the body is misshapen and deformed; another class works to excess; and another class does not work at all, but sits all day and rides whenever it is necessary to move."—*Dewey*.

"But how difficult it is to come back to nature. In the first place, it would change the plans of doing business. The habit of rising with the sun in some men would not suit merchants and bankers. They must do business in the intensely hot hours of the day, when the brain is least adapted to hard work; society employs the night; while both discard the early invigorating period of sun-risen morning. This is custom. To keep our vitality at its best, we should make our habits conform to those of the sun, for it is the only source of vitality known to us."—*Ralston Health Club*.

OF the blessings of modern times I have said little. It would have been easy to show how the lighting of large cities, rapid communication by telegraph, and so on, should tend to publicity and hence to self-control, purity, etc. It has been my purpose rather to point out the apparently adverse conditions. If we can adapt ourselves to them and overcome them, we are obviously so much stronger than before. Let us see how we can do this.

Some of the unfavourable modern conditions were

ancient conditions also ; only in modern times they are more pronounced. They have all been present in the germ throughout the ages, but now they are more and more fully developed ; and the most conspicuous of modern conditions is city life.

City life, obviously, often means bad air, little exercise, and much temptation. And the unhealthy state which follows leads to the use of luxuries and stimulants to remove depression for the time being. Then these luxuries and stimulants become almost necessities, and are actually used most at the leisure times when one might suppose that the need would be least. As a foreigner says of us, "it is surprising on a Saturday night or a holiday, or any time when the masses of men are at liberty and on the streets, to find so many reeling under the influence of intoxicating drink."

These luxuries and stimulants are, to some extent, both the effect and the cause of nervous strain, which must be worse in cities than in the country ; for in the cities there is more competition, owing to the larger number of inhabitants. Ideas are more quickly communicated, and people think that they have to be constantly on the stretch, exerting themselves to the utmost. There seems to be little time for rest.

In the city also there is more co-operation. It is found that those who co-operate have an advantage over those who work all by themselves. The American Trusts, for example, are more economical than most individual concerns. But, when once co-operation gets the sway, there comes with it specialisation, the tendency for each person to narrow down his pursuit to some one little groove of it, and to begin to specialise at an early age ; to begin his technical education as soon as he possibly can. He gets no solid foundation of mental training, but starts straight away on a more or less automatic life, which may use only a few parts of the body and brain, leaving the rest to atrophy.

And the education given by the Board Schools, the private schools, the Public Schools, and the Universities, is really not much better than this purely technical education for some business ; for it does not teach

people to interest themselves, or to put their own ideas to the test. The aim is that they should reproduce the idea of another; they must be orthodox, they must conform to custom. This is not a peculiarly modern condition, but it is a peculiarly fatal modern condition. For now what we do need is self-activity, and that is just what our education discourages.

Orthodox education practically never blasphemes against custom and fashion. Thus, though every Physiologist knows the evil done by the average corset and shoe, the great-coat, the thick bedclothes, the bad ventilation in houses, and so on; yet no word is said against these things in schools or elsewhere.

Religion helps little here. It does not differ so essentially from the religion of ancient times; but such a religion, the accepting of dogmas without much life, is again peculiarly fatal in modern times, where we do need free thought. Besides this, our religion sets us a very low general ideal, and is content with a poor state of health and intellect. Neither orthodox "Education" nor orthodox "Religion" deals in any way with physical health.

The education in health is left chiefly to the Advertisements, which use the best methods of teaching and of impressing things on the memory, and which are absolutely irresponsible. There is practically no censorship over Advertisements; so these teem with lies, the only object of the advertisers being to secure a sale for the goods mentioned. And most doctors do not seem to be much wiser than those who frame the Advertisements. In their common system of recommending drugs for nearly every form of disease, they are just on a par with the Advertisements which recommend all sorts of stimulants or narcotics. No doubt these doctors mean well, but their system is probably the very worst possible for city life; since the treatment which will *not* permanently cure people in cities seems to be the taking of drugs.

And what of the earnest philanthropist? When he wishes to spend money on the public, what does he do? As a rule he does something to preserve the ill and the sickly; the well and the healthy he ignores altogether.

He builds a hospital or infirmary, a workhouse, a lunatic asylum, or he gives money to one which already exists. But he seldom does anything really to raise the standard of health; he only keeps the unhealthy from dying, when they apparently have earned the right to die. Or else, perhaps, he builds some educational establishment, which generally does more harm than good; for, whereas the body ought first to be developed and made sound, this establishment will not develop even the intellect, but will stuff the brain with a mass of useless information.

• In fact, in modern times there is scarcely any hope of better health, from those in authority. But this hopelessness, after all, is the most hopeful condition, paradoxical as it must sound. People will one day cease to trust Government, or the Doctors, or the Clergy, when they wish to be healthy. They will even cease to trust Advertisements. They will be able to find out laws of health for themselves. And then they will become healthy. So that in modern conditions we seem to have a great mass of factors which will produce ill-health, but which are the indirect means towards good health; since the only way in which good health can come for each person, is for that person to work out his or her own salvation. Whatever encourages self-help is, to that extent, good.

CHAPTER IV

PRACTICAL ADAPTATION TO MODERN CONDITIONS

"The mind needs appropriate truth and *feasible truth*."

THE chief difficulty in our modern life is to keep healthy in a city, during business days, without too much expense of money, time, and trouble, and without too much offence against popular prejudices. If in an office one could insist on vigorous exercise at intervals, on open windows, and so on, the life would be easier. But it is generally out of the question. It is a simple matter to lay down laws about air and ventilation, about light and colour, about glass ends to chairs and tables, so that no magnetism may escape! But in Mr. Jones' office such things are regulated by Mr. Jones himself, or by his manager.

Advice, therefore, must be practicable and feasible. This is what we want to-day. We do not want to be told to rush out and live in the open air of the country all day long. Men simply cannot agree to do it.

First of all we should say, "Be extra-careful at home, especially in the bedroom just before sleep and just after ~~sleep~~." That is the time for air and correct exercise and muscular economy and repose. If such things are next to impossible in the office, then they must be consciously sought for in the bedroom and elsewhere.

Make experiments in the holidays, perhaps at some Natural-Cure Establishment. And, generally, make experiments when you are healthy and happy and fresh. Try to keep well when once you *are* well, but at the same time find out something about a better way of living under modern conditions in a city. As a rule the healthy life of the holidays is no preparation for the unhealthy life of cities. We regard holidays as times

which help us to tide over the business hours. We do not regard them as times which should help us to live in a more scientific way during the business hours.

From time to time one should make one's own notes about various ways of adapting one's conditions, or oneself to your conditions. A great help, at first, is conscious and carefully preserved regularity. This will soon become almost unconscious regularity. Another help is open-minded research, which should be carried on when least seems to be at stake. It is a mistake to wait until research becomes necessary.

To give an example, at one time when I felt comparatively well I tried three different kinds of cure, the Lebenswecker,* the "No-Breakfast Plan," and the Stomach-Tube. The Lebenswecker I found very satisfactory. I did not need it appreciably at the time, but, having tried it, then I knew of one way of which I could make use if ever I should need it. The "No-Breakfast Plan" was a failure then, but it led me to the No-Lunch Plan, which was a success in my own case. The Stomach-Tube was at least interesting, and it suggested a very simple test of health and also a help towards health.

Most people will say that this is not adapting oneself to modern conditions at all; that this is morbid and unwholesome meditation on one's state of health. I reply that there is nothing in the least morbid about it, and that, unless one takes a certain amount of thought about one's health, one cannot possibly keep up to the mark under modern conditions. A certain amount of thought is necessary *at the outset*. The more carefully we think the matter over, at the outset, the less we shall have to think it over for the rest of our lives. I consider few states of mind more morbid than that of the man who will go on living as he lives, rashly and without any regard for whether this or that be utterly unhealthy and unscientific or not. He may appear cheerful for a certain number of years; but wait till we see him at an advanced age, or wait till we see his children. We shall then see some of the effects of his mistakes. Per-

* See Chapter XXX, and Additional Notes

haps he will be tortured with gout, or will suffer in some other way. It will then be too late; he will be morbid for the rest of his life. Surely it is much better to give a little careful thought, to cultivate a little open-minded research and experiment in the days of our youth, and to get it over then, and to establish habits of health, than to leave the care of health until after the age of fifty, or forty, or even thirty.

For prevention is better than cure, and prevention is hardly possible without care.

In order that I may be concrete, and show what is meant by adaptation to modern conditions, I shall suggest a sample hour of a day, at the end of Chapter VI.

CHAPTER V

INDIVIDUAL CHOICE : "TRY EACH FAIRLY BEFORE CONDEMNING"

"Nor does he know until he has tried."—*Emerson.*

"The day is not yet, but it is coming, when self-evidence will be claimed and granted as to all human knowledge ; and the sooner it comes the better it will be for the world."—*Charles Leland.*

"We should first hear, then understand, and then, leaving all distractions, shut our minds to outside influences, and devote ourselves to developing the truth within us. There is the danger of frittering away our energies by taking up an idea for its novelty, and then giving it up for another that is newer. Take one thing up and do it, and see the end of it, and, before you have seen the end, do not give it up. He who can be mad upon an idea, he alone will see light. Those that take a nibble here and there will never attain anything. Take up one idea. Make that one idea your life ; dream of it ; think of it ; live on that idea. Let the brain, the body, muscles, nerves, every part of your body be full of that idea ; and now leave every other idea alone. This is the way to success. With practice, within a few days [or weeks], a little glimpse will come, enough to give you encouragement and hope. It requires constant practice, and the proof will come by practice. No amount of reasoning which I can give you will be proof to you, until you have demonstrated it for yourselves. There is no mystery in what I preach. What little I know I will tell you. So far as I can reason it out I will do so, but what I do not know I will simply tell you that it is what the books say. It is wrong to believe blindly. You must exercise your own reason and judgment ; you must practise, and see whether these things happen or not. Take up the method and practise honestly, and then, if you do not find this higher truth, you will have the right to say there is no truth in the claim ; but, before you have done that, you are not rational in denying the truth of these assertions. No faith or belief is necessary. Believe nothing until you find it out for yourself. Truth requires no prop to make it stand."—*Vivekânanda.*

HEALTH is an all-round and complete thing. It is like a fair land, independent of the outside world for its supplies, yet benefiting the outside world by its example

and by its gifts. But into this fair land there are many avenues, some broader than others. Each avenue is likely to suit certain people best. Hence we may frame a general law of health.

A fair personal experiment must be made before any avenue can be refused, or before any avenue can be accepted. If only the preachers of health would take this point of view they would get more converts. Let my readers look upon these suggested avenues in this light.

Let your motto be, "By their fruits ye shall know them." You are to judge them by their effects in your own case after a fair trial. One day or even one week is not a fair trial; for you have given the ordinary way of living a trial of many years.

Obviously I must sometimes make mistakes in saying what a fair trial is. I should be glad to have these pointed out. Criticisms in Papers and by private letters are invaluable to an author, and I must here thank many writers for their kind suggestions as to improvements in my former works.

Believing, then, that my work may contain many mistakes, let the reader now study what seems to me to be a fair trial of all the different means towards health. Here I shall choose out especially those that need least money. It is for this reason that diet is so important. The fleshless diet may actually reduce one's expenses two-thirds or more. The means which I suggest will also save time, trouble, and energy. They will not necessitate change of surroundings, for the best means are those which are most feasible and convenient for most people in most surroundings.

I lay down no law. If any one has a system which will produce similar results to mine, or better results than mine, and if my own way of living proves a failure with him, then I shall be glad to hear what his system is, and to try it, and—if I find it reasonable and successful in my case—to recommend it as worth trying by others. Each individual can easily add to my list whatever he has found to be worth practising. I have not realised nearly all the possibilities. I look forward to an improvement in my health in proportion as I do

what I have found to suit me best, and in proportion as I agree to try new helps which may be suggested from time to time. One of the latest helps which I have adopted has been the Macdonald-Smith system of brisk full-movement exercises. Before that, I had adopted the practice of muscular relaxing. In the next few years there will be added many other methods well worth an experiment. These I shall be eager to test, and to judge by their results, and then, if I can, to recommend to my readers so that they may try them on the same principle.

For this book does not aim at doing anything *for* the readers; the readers must do absolutely everything for themselves. The book aims at inducing each reader to help self, and others also, by careful and fair personal experiments, along simple and easy lines. Each experiment is to be judged¹ by each reader according to its results in his individual case, so that each may be his or her own doctor or teacher. Alas, how that old meaning of the word "doctor" has changed! What does the doctor teach us now? Does he teach us the only true way to health? does he teach us to help ourselves?

Most people, let the pessimists say what they will, like to feel that they are adding something of their very own to the knowledge and therefore to the well-being of mankind. So, if readers will let me know the results, whether they be favourable or unfavourable, as readers of 'Muscle, Brain, and Diet' so kindly did, they will be doing much, not only for themselves, but also for science and humanity.

Individual experimentation is a serious responsibility. It is essential, but it is not easy. Far easier is it not to choose at all, but just to follow custom and to try never to offend any one. Far easier is it to say to oneself and to others, "Older and wiser people have arranged things for me better than I can for myself." But the trial should be made.

Let me therefore give a few ideas as to what is *not* a fair trial. In one sense, a trial without faith is unfair. But how can we all have faith without effects? Let us admit a sceptical trial to be a not unfair trial.

It is unfair to start too violently, since our race of life is not to be a sprint of a hundred yards, but a slower race of many miles. In the same way, in cultivating the will, it is a mistake to start too violently: to say that one will never sin, and to be in despair whenever one does err. In the same way in exercise: it is too violent a start to begin by an hour's severe exertion without a pause; or, with the air-bath, to stand out in the cold air for twenty minutes; or, with fasting (at least many have found it so), to fast for many days. And we might give numerous other illustrations: those, for example, who wish to concentrate their thoughts on some visible object might perhaps go half mad with too long gazing. And it is very easy to try wrongly and to fail, as I have shown in 'Failures of Vegetarianism.' Even he who is quite convinced that "Vegetarianism" is good, because it is humane (and that is by itself an excellent reason), will perhaps say to himself, 'I will try "Vegetarianism," I will eat vegetables.' Forthwith he goes into a "Vegetarian" Restaurant, and stuffs down any thing that is offered to him. He may feel inflated and uncomfortable for half an hour, then empty and uncomfortable for several hours, and then perhaps he will give up "Vegetarianism" in disgust. It would not be hard to collect a hundred examples of just this failure. Or it might be still commoner for a person to look round him in some of the many "Vegetarian" Restaurants, and to say 'If these people are "Vegetarians," I would rather not be like them. I would rather not be a "Vegetarian" at all.' The wrong method may account for much abuse and misunderstanding of the Simple Foods as a general diet. One could easily quote many instances of those who have failed because their method has been wrong. They say, 'We tried "Vegetarianism," and it did not suit us at all. It left us too weak.' They have eaten starchy and watery foods very fast, and have drunk much tea. They have not eaten enough Proteid. Other reasons for failure have been described elsewhere.

To take a similar example, a person may say that he will try "Theosophy." Perhaps he goes to a spiritualistic meeting, where he either sees the so-called spirit to be

A fraud, or he is convinced, and may in time become a half-demented, unpractical, absent-minded crank. It is commoner still for him to look round him, and to see the average spiritualist, and to say, 'If these are spiritualists, I would rather not be like them; I would rather not be a spiritualist at all; I would rather not try "Theosophy."'

Both these instances would result in this: the individual would not continue "Vegetarianism" or "Theosophy." Where has he made a mistake? The true principle of the Simple Foods is not just to eat vegetables, such as potatoes and greens, with some white bread and butter; the principle of the Simple Foods is plenty of pure Proteid and nourishment in the form which suits one best individually. The true principle of "Theosophy" is universal brotherhood, and the belief that each cause has its proper effect, if not in this life, then in some future life.

Yet a third example from my own experience may be to the point here, in order that we may clearly understand what a fair trial does not mean. I went without breakfast for one day; it was a dead failure. But that was not a fair trial. It proved something but not much. When, however, I had tried it for several days, and still found it a dead failure in my state of health at that time, I considered that I had made a fair trial. But the general principle of the "no-breakfast" plan seems to me to be sound. I cannot tell yet for how many the trial may prove a failure, but I have found that the giving up of lunch, that is to say the taking of a late breakfast and an afternoon meal, suits me very well at present.*

This same habit of giving some plan a short and unscientific trial, and then condemning it because it fails, could be applied to any avenue of health. Let us apply it to breathing. A man with a stiff, narrow chest thinks that he will expand his chest by slow, deep

*A subsequent trial resulted in the success of the "no-breakfast" plan, so long as my last meal on the previous day was not taken too early in the evening. Which shows how easy it is to neglect some important condition See Additional Notes.

breathing (see Chapter XXII.). He inhales twelve deep breaths in succession. He feels giddy and sick, and decides that deep breathing is not the thing for him. In all these cases we have had an individual trial, but not a fair trial. What then is a fair trial?

First of all, it must be as correct as possible. There are general lines of correctness, but the word "correct" will be different for each individual. Part of a fair trial will be for each individual to adapt the general outlines to his own particular conditions. For example, he may learn that it is easier for him to eat the Simple Foods in small quantities at short intervals, rather than in large quantities at long intervals. He will soon find out for himself.

As a rule the person must begin (see Chapter VII.) slowly, easily, and with the easiest possible conditions: for example, during a Sunday or holiday. The increase in severity must be very gradual.

This means a fairly long trial; it means that we must not judge by immediate effects.

The following Chapters will describe the general scheme of a correct trial; they will describe the meaning of an easy trial at the start, and of easy conditions at the start. They will not describe what is correct and easy for you individually. That would mean a different Chapter for each individual reader. I must be content to suggest what may possibly be best for you individually, and what will probably be best for the great majority.

And I shall begin by enumerating briefly, and without a lengthy description, what seem to be the best avenues for average people. I shall leave till the later Chapters of the book the description of the way in which each of these various avenues may be fairly tried.

But one word of warning must be repeated. *People are not to judge by immediate results.* They are to make a fairly long trial before they give their decision. If your body is full of various poisons, and if many of those poisons must pass into the blood before they can pass out of the body, then, while they pass into the blood, and are circulating in the blood, so as gradually to

pass out of the body, you must not be surprised at discomfort and depression. You must not blame your new way of living. It is getting rid of the evils of the old way of living. It was the old way of living which made it necessary for you to be getting rid of the evils.

Nevertheless, so great may be the discomfort and depression itself, that it may be advisable not to rush suddenly into the ideal, into the place where all the avenues meet. Theoretically, it is better to be as healthy as one can in all one's ways: practically, one is so little educated in respect of health, and one has committed so many errors, that the immediate result of such a complete change of life might often be something approaching to disease. There are those who can immediately adopt the new ways of living without any disadvantages; but they are few. For the great majority it may be a safer course to begin to walk along each avenue slowly, and only to increase the pace by degrees.

I do not mean that any avenue is to be tried carelessly. When Vivekânanda's "*Râja Yoga*" was published, a critic truly remarked that it might be inadvisable, if not dangerous, for every one to try certain of the practices violently for a short time, or fitfully and irregularly. Nor indeed can we be at all sure that steady practice is always safe. No amount of theory can avail against failures after fair experiments. Each avenue, even the most reasonable, can only be recommended with that understanding, if we except the avenue of purity of body and blood and thought. For that is indispensable.

CHAPTER VI

THE BEST AVENUES FOR THE MAJORITY: WITH A SAMPLE HOUR.

PURITY of body and blood and thought is fundamentally essential to health. This one avenue must be for *all*. Without this, accumulated strength and vigour is worse than useless: it is disastrous. Therefore on this single avenue we must insist for absolutely every individual. Physical purity should be practised (see Chapter XVII.), not only for its own sake, but for the sake of the spiritual meaning which it includes and symbolises. But spiritual purity is indispensable. For otherwise the vast forces accumulated by other means may be worse than wasted.

We cannot reckon any one avenue as a certain and complete cure: we can only recommend a number of avenues as possible cures for *you*. Most other advisers with regard to health tell a very different tale. We might imagine those advisers to be sandwich-men walking about the streets, each advertising his own pet cure for every one else in the world. We need not name the exponents of the pet cures, some of whom, it is only fair to say, allow of supplementary cures besides their own. Nor need we give a complete list of cures, nor indeed could we. It will be enough to select the extreme exaggerations. Even then, what a collection we have!

"Fleshless foods for ever!" (N.B.—Especially such-and-such foods).

"Beware of all foods but beef!" "Fluid beef is liquid life." (Liebig himself thought otherwise!)

"No bread!"

"Nothing but bread!"

"No port!"

- ! "Plenty of port!"
- ! "Bar breakfast!" "Fast for a fortnight!"
- "Shun salt!" "Take plenty of salt!"
- "*My drugs destroy disease-germs!*"
- "*My cocoa is a capital cure!*"
- "Eat anything, don't worry!"
- "Power through rest!"
- "Power through exercise!" (N.B.—Especially power through such-and-such exercises, with such-and-such apparatus. Use no other).
- "Power through thought!"
- "Power through Christian Science!"
- "Be hypnotised and become hygienic!"
- "Drink hot water!" (with or without so-and-so).
- "Drink cold water!" (with or without so-and-so).
- "Use oil and live for ever!"
- "Hot baths are the best!"
- "Cold baths are the best!"
- "Avoid water-baths. Rub yourself regularly all over with a rough towel!"
- "Use massage, not medicine!"
- "Wear magnetic clothing!"
- "Wear Electric Belts!"
- "Breathe rightly and be healthy!"
- "Take air-baths!"
- "Take light-baths!"
- "Take colour-baths!"
- "Take sun-baths!"
- "Take mud-baths!"
- "Take sand-baths!"
- "No boots or shoes!"
- "No corsets!"
- "No clothes!"
- "Live in the country!"
- "Live out of England!"
- "Go to Cannes!"

These last pieces of advice suggest the second important feature of this book as distinct from nearly all other books of health. Not only does this book say "Try many avenues and select yours," but it already selects for you the most convenient avenues, *the most*

feasible means for most persons in most places and conditions.

The last two pieces of advice are so singularly inappropriate for the poor city-clerk, or indeed for any one whose occupations and interests are in an English city, that future generations will regard the advice as the advice of a kind of lunatic.

Take, on the other hand, some of Dr. Densmore's simple rules, in "How Nature Cures."

1. The first rule to be observed by the convalescent is to avoid all starch foods. These include not only bread, but all cereals and pulses, all porridges, and puddings, and potatoes. [Dr. Densmore's ideas about bad effects of starch cannot be accepted unless we assume that the starch has been separated from its natural accompaniments, and then eaten very fast after improper cooking.]

2. Partake of no food during forty-eight hours; after that time let the patient continue an absolute fast from food until he feels pronounced natural hunger.

3. The action of hot water taken at such times tends to wash out the stomach, encourage perspiration, provoke a movement of the bowels, and stimulate the action of the kidneys, and we have in these well-known elementary principles of physiology the rationale of the rule: *Administer frequent and copious draughts of hot water, preferable soft or distilled.* This is found very helpful whether the patient feels thirsty or not; and after the second day, if the patient has a high temperature, and especially if he prefers it, cold water may be given in preference to hot. It will be noted that nothing is to be added to the water; water alone requires no digestion.

4. No avenue is to be neglected; every encouragement must be given to help nature rid the system of its clog. Drinking copiously of very hot water, with application of hot bottles to the feet and limbs, and keeping the patient covered by woollen blankets, encourage perspiration; at the same time more efficient means of inducing a free perspiration are often of great service. Both in America and England contrivances for giving a hot-air bath in the bedroom of the patient are easily obtained.

The advantages of such advice are its cheapness, simplicity, and *definiteness*. Contrast with it Longfellow's:—

"Joy, temperance, and repose,
Slam the door on the doctor's nose."

How shall one be sure of joy when he is unhealthy? How shall he be sure of temperance when he is a dipsomaniac? How shall he be sure of repose when

he is nervous and restless? Indeed, the poet is mentioning what are symptoms and results of health quite as much as causes of health.

Most of us want different advice from this—more concrete and practical advice. Yet books on health abound in generalisations. Here is another of them. "Nourishment, fresh air, exercise, rest, patience." This sounds very plausible, but the question is, What nourishment, and how often to take it? How to breathe the air? What exercise, and how often to take it? How to rest? The writer perhaps imagined that she had given most wonderfully valuable advice, summing up the laws of health in these very few words. As a matter of fact, it is quite easy to eat the wrong kind of nourishment, to breathe wrongly, to take the wrong kind of exercise, and the wrong kind of rest.

What are the best avenues of health for the majority? I have on my shelves a very small fraction of the whole literature of health. If I were to believe one writer, I should say that fresh air was the best avenue—fresh air breathed rightly all day long; if I were to believe another writer, I should say that vapour-baths were the best avenue—vapour-baths taken once or twice daily; and so on. Suffice it to say here that many of these various avenues are not easy for the majority; or at least are not easy if we are to judge them by their present description.

The majority of people have not the time, nor the patience, nor the money, to enable them to devote themselves to walking along in this or that avenue as the fanatics say that they must walk along in it. Most of the advice in its present form is *not feasible*. This phrase has an utterly different meaning from "not possible," yet it is a phrase of great importance—"not feasible."

Which avenues, then, *are* feasible for the majority? Along which avenues can the majority walk daily, without a great tax upon time, patience, and money, and without too striking a contrast to custom? It is delightful for me to feel that I can now generalise with a clear conscience.

Keeping to the order which we have chosen in the book itself, we have fasting first of all, which need not be absolute fasting, but a safer method than that, as the giving up of one meal a day, whether that meal be breakfast or lunch. There is no reason why pure Proteid should not be continued even while the person fasts in other respects. The fleshless foods, if they contain enough Proteid, form the Simpler Diet, a diet which is quite likely to agree with the great majority. It is generally found that with such a diet the desire for stimulants disappears.

At intervals there may be a water-treatment, either internal or external. The water may be cold, cool, warm, or hot, according to requirements.

Heat itself is an invaluable avenue to health. The sun's heat is the best, but for a great part of the year it cannot be had. It is the best, not only because it is the most natural, but also because with it comes light, and, as a rule, open air.

Correct breathing of fresh air, whenever fresh air is to be had, especially in the bedroom, is another avenue. This slow, deep, and full breathing should be practised before and after the night's rest.

Brisk full-movement exercises may be tried after the night's rest, and during the day at intervals.

Games may be played as often as they can be played, so long as they are not 'worked' to excess.

During them, and during work, and during sleep, the correct positions of the body should be carefully studied.

Of these, the most important are the positions of repose. Exercises in muscular relaxing and repose are a more important avenue to health to-day than they have ever been before.

We must not despise the different kinds of apparatus, such as the stomach-tube, the enema, and perhaps the Lebenswecker.* By such means as these the processes of nature may be quickened. Nature always has to do the work, but by some helps she may do it more rapidly than she otherwise would. For people will be impatient; they will insist on rapid cures, or else submit to none at all.

* See Additional Notes.

Careful and open-minded study is also an indispensable avenue. There should be original research, and experiences should be registered.

Then there should be the care for true economy, because it is one of the best antidotes to worry. Most of our worry is probably due to money matters.

Self-suggestion has proved to hundreds of people the best of all the avenues to health.

It might be good for most people to take one of the helps first, and concentrate their attention on that. Then afterwards to keep to this help, and to add to it another help; that is to say, to add new means towards health without giving up the old. Perhaps the best help to begin with will be one of those in connection with diet (Chapters XIV and XV).

In order to get a still more definite idea of what is meant by "The Best Avenues for the Majority," i.e. by such helps to health as can be used in nearly every sort of life, and not such helps to health as are mainly for millionaires or men of leisure, let us consider briefly a very extreme instance—the case of a man whose life seems to be most circumscribed and most distant from freedom and independence; let us consider the case of a man in a prison cell.

He cannot control his times for doing certain things; nor his supply of air, of light, of clothing, of external heat, of food, and so on. What then can he control?

He can control his way of breathing the air, his way of receiving the light, his use of his clothing, his attitudes, his exercises, his muscular relaxing or tension, his rejection of certain foods, his slow eating of the other foods, his general thoughts, e.g. in Self-suggestion, and much more besides, if only he have the knowledge, and the desire to use that knowledge—the desire so strong and vivid that it impels to action.

Let us take Self-suggestion alone. He can habitually say to himself, "I want every one to be healthy, and forgiving and kind....." Is not that an extremely simple device?

Such avenues, therefore, will surely be among the very best for the majority; since, if this prisoner can walk

along them, then, *a fortiori*, the ordinary person can do so.

For a large class of people, of course not necessarily for all, nor even for the majority, the following might give some notions of a specimen hour of the day. We will take the first hour after waking.

The room has had its windows open top and bottom all through the night, the bed (with its head to the north) has had on it as little clothing as is consistent with warmth. Warmth is most important for the feet.

The teeth should first be washed. The slightest instinct to open the bowels should be religiously obeyed.

For a few minutes there may be some reading. During this there will be slow, deep breathing and muscular relaxing (Chapters XXII and XXVIII). Then might follow Prayer or Self-suggestions (XXXVI).

Perhaps a glass of water or an apple or a biscuit may be taken, and then, after a determination to avoid unpleasant subjects of thought, to exercise selective care, there might be a short walk, or alternate walk and run, in the open air. Light clothing should be worn. A few brisk full-movement exercises (Chapter XXV) might follow. Others however (especially deep thinkers) may prefer no food and no exercise. Notes about useful ideas (which should come freely now) may be made on mem.-cards.

Anyhow, some time before the act of dressing should be given to the light-and-air-bath and to vigorous washing and rubbing with a towel and then with the hands. The water may be warm at first, but cool or cold should probably be used afterwards. The whole attention should be concentrated on each movement of washing and dressing.

A writer gives good advice about the morning and evening air-bath when he says: "No matter what the temperature out of doors may be, let that of the room be the same. Remove everything from your body, have no clothes upon your person. Next take a woollen cloth (this is better than a sponge), wet it with water which is of the same temperature as the room, and then wet your back with the water. After this, rub your back vigorously with a coarse towel till it is dry. Do

It is also with the front of the body ; and then with each limb. Rub each part in turn until it be dry and warm. In this way you will accomplish a double purpose. You will gain control of the body, which instinctively obeys the higher intelligence ; and you will cease to get cold with every breath of air which blows upon you. You will be proof against any cold, if you do this in a cold room, with the determination that you will not catch cold. After you have rubbed the body thoroughly dry, then rub it with your hands ; walk up and down the room so that the air may strike the whole body alike."

If breakfast be taken now (rather than at 11 or 12 or 1) let it be of the Simple Foods, slowly masticated.

Then should come the chief brain-work of the day, carried on in the right positions (Chapter XXVII), and amid the best conditions that can be secured.

Three items which are to be most emphasised for the majority of us are the muscular relaxing and deep breathing and Self-suggestions early in the morning and also late at night, when the day-tides are turning.

In this specimen-hour, then, we have tried to map out general hints for a large number of people, who, however, are expected to adapt these hints to their own natures and needs. Thus one may prefer to do brisk exercises during his air-bath ; another to massage himself ; another to say his prayers ; and so on. A friend of mine tells me that he does a good deal of his writing either naked or else practically so. Each must eventually decide for himself *after fair trial*.

The above can quite easily be varied, but, as it is, it is worth trying, and anyhow it is *feasible*. Parts of it, especially the calm repose for five minutes, are almost impossible at first. I do not know more than ten people who can keep their minds blank. The above scheme belongs to a life thoroughly independent of place or time or people or much money or much apparatus. A plain room with a window or two, a sheet, night-clothes, two towels, loofah, sponge, soap etc., water, a few cheap but clean clothes, a memorandum-holder and cheap cards, biscuits, fruit, that's nearly all. You may still live in England, and even in the heart of an un-

healthy city. Let your employers dismiss you because God gave you a conscience, and this conscience will not let you do certain kinds of work—what matter? You will have your health and happiness still; for you will have learnt how to live on a few pence a day, and to live well thus: in fact, to live so well that you almost or quite *prefer* to live thus.

That is real life and real freedom—not necessarily always actually *to* live on a few pence a day healthily and happily, but always *to be able to* live on a few pence a day healthily and happily. For the ideal life is not only to live healthily and happily in one's present surroundings, but to be able to live almost or quite as happily and as healthily in changed surroundings; to rely only on that which you can obtain practically anywhere and anywhen—some air, some light, some exercise, some washing, some concentration of mind, some calm repose, some prayer, some walking, some brain-work (not always in the sphere of business), some cheap and simple food; not to have created a demand, or it may be a craving, for many things which you will not always be able to have except at the cost of money and time and trouble to yourself and others. That is not freedom, but is slavery, even if you have enough money to buy a thousand slaves. You need not do the work of servants, you need not give up all that is unnecessary; you need only *be able to* live without servants happily and healthily, and be able to live happily and healthily with just that which is necessary.

For this book is not fanatical or quixotic. Its aim is to consider persons and things, *you* and your heredity and environment, just as they are. For example, to-day many people are averse to long Chapters; so I have made many of my Chapters short, referring to other books for further details. To-day many people like to try things for themselves. They want their individuality to be respected. They want *personal* advice. Now this I am unable to give; from the nature of the case, I am compelled to be general. But I have suggested that the general hints should be put to the test of individual experience; and reports on the results would be very useful,

partly in case the book should reach another edition, and partly for other reasons.

One word in conclusion. As we have said already, though we may find it better to begin with what may be called the coarser methods of cure, we must try to advance to the finer. The author of 'Light and Color' has drawn up a scale of progress from coarse to fine. I quote a few of the steps downwards:—

Spirit, Mind (Intellect, etc.), Magnetism, Sunlight, Air, Electro-Magnetics, Water, Food-plants above ground (e.g. grains and fruits), Food-plants below ground (roots), Minerals.

In the more material world we see many of the finer forces and means superseding the coarser by slow degrees: thus contrast wireless telegraphy with ordinary telegraphy, and that with the letter and postcard, and these with the old packet, and this with the personal messenger. We may conjecture the direction of progress in the future by the direction of progress in the past.

CHAPTER VII

START WITH EASY TASKS AND CONDITIONS

"All of you know that certain persons, certain places, certain foods, repel you. Avoid them. Practise hard: you have to plunge in and work. Others are the unpersevering. They hear a talk [or read a chapter], think it very nice, and then go home and forget all about it. To succeed you must have tremendous perseverance [especially at the start].

"It requires hard practice every day. You must practise at least twice every day, and the best times are towards morning and evening: when night passes into day, and day into night, it has to pass through a state of relative calmness. The early morning and the early evening are the two points of calmness. Your body will have a tendency to become calm at those times. *We will take advantage of the natural condition and begin then to practise.*

"For those who want to make faster progress a strict diet is absolutely necessary. As the organization becomes finer and finer, at first you will find the least thing throws you out of balance. One bit of food more or less will disturb the whole system, until you get perfect control, and then you will be able to eat whatever you like."—*Vivekānanda.*

"It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

START WITH EASY TASKS AND CONDITIONS.

This piece of advice cannot be repeated too often. In every sphere of life we find people attempting difficult tasks under difficult conditions, and then failing, and giving up the attempt in despair. It is a most marked feature with temptation. People try to resist severe temptations under difficult conditions without first training themselves to overcome small temptations under easy conditions.

And so it is generally with the training of the will. Arthur Lovell advises people to practise concentration

In small things, say to concentrate their attention on the brushing of their hair, the washing of their body, and so forth. And Sandow gives the same piece of advice about his exercises. It is better to start with easy tasks and conditions at regular times.

For example, instead of fasting completely, we might give up one meal occasionally. Or we might take the Simple Foods at one meal, especially at lunch.

Or we may find the greatest help to be the presence of others, for instance at some 'Hydro' or Natural-Cure Establishment; or we might form some health-club, like the health-clubs in German villages. Each will know the easiest set of conditions for himself, and with these he should certainly start.

And he should try to keep up his spirits by every possible innocent means. Miss A. P. Call says:—

"The power to be amused runs in nations. But each individual is in himself a nation and a kingdom, and can govern himself as such; and, if he has any desire for the prosperity of his own kingdom, let him order a public holiday at regular intervals, and let him see that all his people enjoy it."

In most of the following Chapters this principle will be taken into account. Otherwise the beginner will be trying to lift a ton before he can lift a hundredweight.

CHAPTER VIII

MODERATION ; AND EXCEPTIONS TO THE LAW

“Q. In what manner does the law of nature enjoin sobriety?

A. By its powerful influence over our health. The man of sobriety digests his food with comfort ; he is not oppressed by the weight of his aliment ; his ideas are clear and easily impressed ; he performs every function well ; he attends with diligence to his business ; he grows old, free from sickness ; he does not throw his money away in remedies for disorders ; he enjoys with gay good humor the things which fortune or prudence have procured for him. Thus does generous nature make a thousand rewards flow from a single virtue.

Q. By what means does she prohibit gluttony?

A. By the numerous evils attached to it. The glutton, oppressed by his aliment, digests with pain and difficulty ; his head, disturbed by the fumes arising during bad digestion, is incapable of receiving neat and clear ideas ; he gives himself up with fury to the inordinate movements of luxury and anger, which destroy his health ; his body becomes fat, heavy, and unfit for labour ; he passes through painful and expensive fits of sickness ; he rarely lives to old age, and his latter part of life is marked by infirmity and disgust.”
—*Volney*.

WE have just been considering the need for moderation at the beginning of an attempt. We must start in moderation, and expect in moderation, even while we may wish and hope immoderately! “The many habits of a lifetime cannot be overcome by a single effort or even by many efforts,” says one of the most practical of modern authors. This is a moderation that the age needs—not moderation in bad things, but moderation in the statements about this cure or that, moderation in the demands for sudden cures.

Another occasion for moderation is old age, when most people think it necessary to feed heavily and to take stimulants “in order to keep up their strength.” The Ralston Health Club Text-book is very emphatic

On this point. "Nature affords a process to youth, which she intends should be reversed when growth is attained. At birth the bone was gelatine.* Life begins in gelatine and ends in bone. Ask any physician, he will tell you that old age is but the osseous tendency of heart, brain and arteries; that ninety-seven per cent. of all people past middle life are ossifying, or turning to bones, in the heart, in the brain, and in the arteries; that a steady, gradual change in this direction is going on from youth to age; and that when any part of the body, excepting the bones, begins to secrete bony matter, weakness follows; resulting, first in reducing the circulation; second, in impoverishing the blood; third, in breaking down tissues; and fourth, in exposing the organs to the ravages of germ life. These facts are stated by Koch, Grumaine, Browne, Lewes, Bichat, Baillie, and a score of others, and are proved by observation.

"It is necessary that the osseous tendency should occur in youth. This process makes the bones and gives them hardness. When the bones become hardened the body reaches its limit of growth. But why do we not reverse this process? Old age, the wear and tear of life, the breaking down of the functions of the body, are all caused by this osseous process, which is itself caused by calcareous deposits."*

The book goes on to recommend distilled water as a solvent, especially after middle life; and also the avoidance of all foods that are rich in the earth-salts. A more general rule would be the avoidance of much bulk, and especially of much fibrous material. After middle life moderation becomes of the utmost importance.

But it is not only after middle life that the law of moderation holds good. There can be no doubt of the truth that "if any foods be eaten that are not needed, even

* The book then proceeds to sum up the results of this osseous tendency of the system, viz. :—(1) The hardening of the skin; (2) the hardening of the brain, and the loss of 'flexibility'; (3) the clogging of the heart, and hence of the organs through which the heart should pump fresh blood; (4) the hardening and clogging of the arteries; (5) the hardening of the bones, muscles, sinews, tendons, ligaments, and tissues. * This is exaggeration.

though they be not poisonous, yet the intruders must be fought by efforts of the vitality that should be expended in sustaining life."

Wonders have been achieved by almost every kind of moderation apparently unaided by any other means towards health. By eating or drinking rather *fewer* harmful things, by sitting up *not quite* so late at night, by getting up *slightly* earlier in the morning, by worrying somewhat less frequently and less energetically, by such moderation many striking cures have been effected; and hence 'Moderation in all things' has again and again been laid down as the golden and universal law.

While we grant that it is a useful law on its own plane, we must notice more than one serious exception.

First there is the grander law of complete abstinence until you have overcome the slightest desire for that which is in many respects undesirable. Alcohol is a good instance. It is better to be able to abstain from it absolutely, without feeling the want of it, than to want even a little of it. For, to the extent that you want an expensive luxury, you are not free. Of course if you can really take it without any appreciable harm, and without in the least arousing the desire for more, well and good, unless —

For the effect of example is stupendous. "I can take my single glass of wine and stop there, and be none the worse for it" says one. And so he takes his single glass. But what if he encourages another to try the same feat? Might it not be far better if, with his boasted power, he were to make a little sacrifice for the sake of his weaker brother, and were not to take even his one glass? Is not this often the more excellent way? For those who have this power are few and far between. I know that I never had it while I lived on the ordinary foods. But of course there is against this the fact that he who refuses ever to take anything that he considers in the least injurious is at once labelled 'crank,' and loses much of his influence.

The most obvious exceptions to the general law, then, are the cases where the things are better abstained from altogether, instead of being taken only in small quantities

as if one were to say, "Sin a certain amount—not *very* much." "Be *rather* restless." Which is absurd. It remains to consider another exception,

One may take it for granted that good health is a kind of equilibrium or balance. It is not a fixed balance but one that has to be readjusted continually. The truly healthy man adjusts it continually without effort, unconsciously or, rather, sub-consciously, super-consciously, or however we like to call it. But, when any one has upset the balance considerably, then what is he to do? Is mere 'moderation' enough? There is no universal law, but in vast numbers of cases it is *not* enough. We must have *exaggeration in the opposite direction*. Work too hard, and you may have to 'rest hard' in order to regain the equilibrium. Eat too much and you may have to fast. There are not a few violent and jerky means of exaggeration in the opposite direction—and here we must include most of the drugs; but, as a rule, there is some safer and surer avenue to health. However, illustrations of this "Equilibrium by Exaggeration" must be reserved for the following Chapter. Here it must suffice to say that he who worries much will probably not be cured by worrying only a little; he may have to go to the other extreme, and try to be extremely free from care and positively happy—a task which will require more than one Chapter to itself.

CHAPTER IX

EQUILIBRIUM BY THE OPPOSITE EXAGGERATION

"Polarity, or action and reaction, we meet in every part of nature ; in darkness and light ; in heat and cold ; in the ebb and flow of water ; in male and female ; in the inspiration and expiration of plants and animals ; in the systole and diastole of the heart. So that each one thing is a half, and suggests another thing to make it whole : as, spirit, matter ; man, woman ; odd, even."—*Emerson.*

THIS book has a double purpose: first of all, to guide the unhealthy to health ; and, secondly, to guide the healthy to greater health. The two purposes may require utterly different treatments. Thus, for example, such an extreme treatment as the Lebenswecker process* would be quite inappropriate for the person who was already healthy, however valuable it might be as a quick remedy for the person who was more or less unhealthy. Very hot water is not needed as a drink by those who are healthy, but it may be of great assistance to those who are unhealthy, if they drink it morning and evening, long before and long after their meals. The law of "Moderation in *all* things" is not a law of universal application. It seems to apply with more force to the well than to the ill who have upset the balance considerably.

Moderation, as we shall see, is a word which can be used in a bad sense, in spite of its apparent sanctity. Even moderation has its extreme, and this extreme may be laziness and cowardice. Those who perhaps think that they have been very "moderate," have in reality been erring terribly in some one direction. One way to restore the balance may be to exaggerate in the opposite direction.

When a piece of paper or a piece of music is folded or

* Chapter XXX, see Additional Notes.

wrapped up, it is not enough to unfold it or unwrap it if we would make it lie straight again. We must fold it or wrap it in the opposite direction. That will show what is meant by the heading of this Chapter.

Nearly the whole of life is an attempt to restore balance. There is no real balance perpetually maintained: that were death, not life. The balance is always being a little upset by new conditions inside and outside ourselves; and health consists in what Arthur Lovell calls a constant equilibration, rather than a constant equilibrium.

We are perpetually breaking and destroying rhythms, unconsciously, without effort, almost as a habit; and we must consciously work back again to the right rhythms. We must go out of our way to adjust ourselves. When we have erred from the straight path in one direction, we must come back to the straight path by moving back again, not by moving straight forwards.

Let us take a detail to illustrate our principle. The ordinary boot or shoe (as we have shown in "The Training of the Body,")* distorts the big toe, turning it outwards. If we dare not wear natural-shaped boots or shoes, then let us do what we can by exaggeration in the opposite direction: thus during the night we can wear between our big toe and the next toe a piece of wood (a small reel of cotton) for which we may substitute by degrees larger pieces; or we can wear sandals whenever we get the chance. Had we always worn natural-shaped boots or shoes, there would be no need for this.

Dr. J. Blackburn, of Liverpool, quotes a striking instance of equilibrium restored by exaggeration. A gentleman in business in South Africa used to see everything blue; Dr. Blackburn made him look at the sun through red glass for ten minutes at a time for three days, and the result was a perfect cure.

The author of "Light and Color" defines harmony as "the golden mean made up of the two extremes, rather than the golden mean between extremes." Among other things, I suppose he means that we live

* P. 152. Another example of equilibrium in the opposite exaggeration is the use of the uneven seat to remedy a curved spine (p. 199).

harmoniously not by living a life of uniform monotony and stagnation, but by balancing great activity and great calmness. It is strange that he has not mentioned Activity and Calmness in his catalogue of extremes.

For this same book (on p. 77) gives a list of contrasts, from which I select a few :—

Light.	Shadow.
Repulsion.	Attraction.
Chromatic Colours.	Achromatic Colours.
Straight Lines.	Curves.
Heat.	Cold.
Alkalis.	Acids.
Electro-positives.	Electro-negatives.
Organs of the Right Side.	Organs of the Left Side.
Warm Colours.	Cold Colours.

The list, and the whole of the book, supply one with a great deal of material for thought. One cannot help asking whether there is not in such lists of Contrasts a valuable clue to the restoration of health.

This principle, as we shall see, applies to the mind as well as to the body and blood. When a person's limbs are gathered together by cramp, then we expand and stretch out these limbs somewhat further than is natural. But few people who understand this also understand something similar with regard to the mind. We have two minds, which it is convenient to regard as separate, the objective and subjective minds, as they are often called. Scarcely any one has these minds evenly balanced ; for example, those who are called "practical" very seldom give enough time to quiet repose ; whereas those who give much time to quiet repose are seldom 'practical.' We shall find exaggerated instances of the objective mind in New York, and of the subjective mind in India. Jesus affords us one of the few examples, in the whole of history, of a thoroughly well-balanced mind. He devoted a great deal of time to quiet meditation, and yet his life was pre-eminently a life of action.

One of our most obvious needs to-day is to exaggerate repose—not mere sleep, but rather muscular relaxing and calmness (Chapter XXVIII.). Of course we do not wish to have this same frame of mind always. As Miss

Call says, "the rhythm of moods is most interesting, and there is a spice about the change. We need this spice to give relish to the first steps in the art of living."

Mr. James Allen is alluding to our law, when he says: "You will begin to question your motives, thoughts, and acts, comparing them with your ideal, and endeavouring to look upon them with a calm and impartial eye. In this manner you will be continually gaining more of that mental and spiritual equilibrium without which men are but helpless straws upon the ocean of life. If you are given to hatred or anger, you will meditate upon gentleness and forgiveness, so as to become acutely alive to a sense of your harsh and foolish conduct. You will then begin to dwell in thoughts of love, of gentleness, of abounding forgiveness."

Changing the metaphor completely, we might say that, in order to get to the right way of living, we often have to go backwards. Civilization shows this. Each new civilization does not begin where the previous civilization left off. On the other hand, it does not have to begin where the previous civilization began. It has to go back some little way below the point where the previous civilization left off. In order to build a house we must lay the foundations deep, and therefore we must apparently start by going downwards in order that afterwards we may mount upwards. In other words, we must do that which at first sight may appear irrational, but which justifies itself when we see its part in the whole life.

CHAPTER X

ANIMAL ATHLETE AND ANÆMIC SAINT

THERE has always been a tendency among "Anglo-Saxon" people to set up the mere athlete *quid* athlete as the type of "Physical Health," regardless of whether his intellect be developed and his morals pure and strong. In Chapter II. we have said enough to show that we do not consider the mere athlete *quid* athlete to be a really healthy man. He has no more right to be called a healthy man than the foundations or scaffoldings of a house have a right to be called a house. They may become a good house, indeed they are indispensable to a good house; but at present the good house exists only "in potentiality."

The anæmic saint has not the foundations or scaffoldings at all. It is true that he has never been set up before us as a type of all-round health. But he has often been set up before us, by the Church, as a very ideal man. Hence some terrible misunderstandings and mistakes, especially among women.

The anæmic saint usually falls short of our ideal in two vital respects, viz. that he has neither an ideal body nor an ideal intellect. He is not necessarily well-informed or open-minded. Had this been made clear by saint-praisers, there would not have been so much harm done. But, in setting up this so-called "spiritual" person as *an* ideal, the saint-praisers have usually implied that physical and intellectual health, activity, energy, endurance, adaptability, and attractiveness are of little or no importance. In other words, they have not censured the unhealthiness of the unhealthy man, nor the stupidity of the stupid man. Still less have they given the public to

understand that unhealthiness and stupidity are to be remedied with every possible care.

The third and not the most undesirable extreme is the mere student, often a walking mass of useless information, a dictionary of technical terms without an index; he may be neither physically healthy nor spiritually and morally healthy. Nor indeed is he necessarily even well-informed in important subjects, or open-minded in any subjects. He also has been set up before us as a person not to be abused because he is unhealthy in body. We, when young, have been told to speak of him with respect not as a brain merely, but as a whole *man*—and we have not been warned against respecting (and therefore imitating) his undeveloped bodily and spiritual state.

Now there is a great danger for the Nation so long as any of these three extreme *types*, each with at least a third of the glorious nature more or less atrophied, be allowed to pass without censure. I mean not that we should cruelly abuse the individuals; but that we should humorously ridicule the *types* in every possible way, at the same time allowing to each his due credit in that one sphere in which he excels. But let us never permit the young and the uneducated to regard any one of those as *the* ideal. Let us always represent the three graces *together*, not as three individuals but as three integral parts of one individual. Let us say to the young and uneducated, "Be as healthy in body as the healthiest athlete is; be as healthy in spirit as the purest saint; be as healthy in intellect as the grandest genius. But do not be a foundation without a house, nor a house without a foundation, or without an intelligent and good man or woman to live in it and to use it."

Let that which we call the spirit be supreme ruler within us; but let it be helped by that aspect of the mind which we call the intellect. Let this intellect be healthy. And let both spirit and healthy intellect be helped by the body. Let there be what we shall describe in the next Chapter as the co-operation of pure, active, and strong blood, with pure, active, and strong thoughts. For without the former the latter cannot express themselves, nay, they cannot even have life, or at least they

cannot have it *abundantly*; while without the latter, the pure, active, and strong thoughts, the former factor, the blood, can express nothing that is worthy to be expressed, if indeed it can express anything at all.

What a terrible curse to a Nation that many of its women should hold before them a wrong ideal of manhood! For, the women might well say, if to this stronger sex (stronger physically and intellectually, if not morally and spiritually) it be no shame to appear so one-sided, can any one blame us if we, the weaker sex, be still weaker physically and intellectually than the men are?

When we extol the feats of the one-sided, we little reckon what the result will be; we little reckon what partners many women will choose, what caricatures of humanity they themselves will tend to become—they and their children and their children's children.

CHAPTER XI.

THE BLOOD AND THE THOUGHTS IN CO-OPERATION

"Nor soul helps flesh more, now, than flesh helps soul."—*Browning.*

"So much has been said and written in recent years about the power of the mind over the body, the influence of mental atmospheres, and of harmful and helpful thoughts, that many have grown weary of the subject, and are earnestly seeking to gain more fundamental knowledge. In the first burst of enthusiasm the importance of mere thought has been over-estimated, as if it were possible to accomplish anything we desired simply by thinking or affirming it to be so.

"Experience does not confirm this belief. There is a vast difference between thinking and accomplishment, between merely believing or affirming, and living the virtue we believe. One might sit for hours wishing oneself in the next room, and thinking about the steps necessary to take one there. Yet until one should not only will to move, but also start, one would remain in the same position. To accomplish anything in the outer world, we know that work must be done. The same law holds in the inner world. A large percentage of our thoughts pass in and out of the mind without making much impression. Ideals are affirmed, and good resolutions without number pass through consciousness. But a resolution alone is of little consequence."—*Horatio Dresser.*

"If we believe that the mind is simply a finer part of the body, and that the mind acts upon the body, in the same way the body must act upon the mind. If the body is sick, the mind becomes sick also. If the body is healthy, the mind remains healthy and strong. When one is angry, the mind becomes disturbed; at the same time, when the mind is disturbed, the body also becomes disturbed. With the majority of mankind, the mind is entirely under the control of the body; the mind is very little developed. The vast mass of humanity, if you will kindly excuse me, is very little removed from the animals. To bring the control about, we must take certain physical helps, and, when the body is sufficiently controlled, we can attempt the manipulation of the mind. By manipulation of the mind we shall then be able to bring it (as well as the body) under our control, make it work as we like, and compel it to concentrate its powers as we desire."—*Vivekânanda.*

"The mind has been studied, by one set of philosophers, with

too little reference to the body ; and the laws of mind and thought have been expounded, by another set of philosophers, with as much neglect of the body and its organisation as if we had already 'shuffled off this mortal coil.' Such was the tendency with Locke, Hume, Reid, Stewart, and Brown, so that some have regarded the mind as if it were so high as to be degraded were it contemplated in connexion with matter ; whereas no part of man's constitution can be unworthy of regard and admiration."—*George Combe.*

In two subsequent Chapters (XIII. and XXXI.) I shall deal particularly, first with the power of the body and the blood over the mind and the thoughts, and then with the power of the mind and the thoughts over the body and the blood. Here I wish to emphasise the need of co-operation, which has been terribly obscured on the one hand by those who said, or still say, that the mind does not matter:—"Get the body and the blood right, and the mind and the thoughts will set themselves right. Take care of the body, and the mind will take care of itself;" and, on the other hand, by those who said, or still say, that the body does not matter. "Get the mind and the thoughts right, and the body and the blood will set *themselves* right. Take care of the mind, and the body will take care of itself."

The old school of medical practitioners, and the western world in general, tend towards the former extreme, and try to set right the body and the blood only, or these chiefly. The new schools of "Mental Scientists" and "Christian Scientists" tend towards the latter extreme, and try to set right the mind and the thoughts only, or these chiefly.

And no one who has seen the marvellous array of evidence on *both* sides can deny that *both* sides have hold of more than three-quarters of the truth ! The pity is that neither of the schools has yet been willing to accept the evidence of the other.

Let us take examples. Two women have headaches and other ailments. One goes to Dr. Haig, and, following his advice, lives on the simpler diet ; and the headaches and these other ailments soon become things of the past. The other goes to Mrs. Helen Wilmans, and, through Suggestion by her, and consequent Self-sugges-

tion, but without altering the diet or (apparently) any other external condition, finds that in her case also the headaches and other ailments soon become things of the past.

Is there not a strong temptation for each to generalise—and especially for the “Mental Scientist” to say “The cure by diet was simply due to imagination”?

Ought we not to do all we can to reconcile the schools, and to make them co-operate in educating the public? Ought we not to insist again and again on the vast neutral ground of these two schools? Ought we not to urge them both to say to the public, “*Intelligently try all reasonable avenues to health; intelligently judge by results*”? Is not *intelligence* the ground where the two schools meet—intelligent searches for physical *and* mental avenues to health; intelligent trials of these avenues; intelligent verdicts according to results?

This point of view—the intelligent open-minded point of view—is never to be lost sight of. The American writer, Mrs. Helen Wilmans, constantly and insistently denies the power of the body over the mind; she doubtless imagines that she is open-minded, and so she *is* whenever she writes as follows:—

“The body produces thought, and thought builds the body. Their interchange is the to-and-fro current which we always find wherever we find growth. The body produces thought, and it has done so always, on the unconscious plane of intelligence. Then the thought has permeated the deadness of the body, and has given it life, and lifted it to higher planes of being, also on the unconscious plane. Now thought is beginning to direct its own power consciously down into the body, so that it may make such changes of importance as it desires in the body. It is the case of action and re-action. The body ripens the thoughts until the thoughts show how powerful they are. The thoughts thus ripened, and thus aware of their power, in their turn bear their knowledge into the body, and bring up the structure of the body to a higher plane of being than before. And then the body, in its turn, can produce higher, and better, and greater thoughts, which thoughts will in their turn again pour

their influence down into the body, to strengthen and uplift it further."

This paragraph is excellent, as are the occasionally inserted paragraphs of Horatio Dresser and other writers of the new schools. The pity is that these very writers are perpetually "putting up the backs" of the old school by insisting that the mind (implying especially the imagination) is the chief factor in all cures, instead of insisting that it *ought to become* the chief factor. The future of imagination and Self-suggestion is splendid; but let these ardent people never forget that the *present* of natural *physical* cures may be equally splendid.

Hardly ever do we get a well-balanced book through-out. My own earlier work, "Muscle, Brain, and Diet," was inclined too much to the physical avenues, though it seems to me still to be fair as far as it went.

How can one who really knows the truth agree with such a statement as this? "Useless muscular tension is merely the result of a similar condition of strain within the brain itself." It is not "merely the result"; in its turn it becomes a cause. And so, if we would quickly remove tension or restlessness *either* of the muscles *or* of the mind, we must try to remove tension and restlessness *both* of the muscles *and* of the mind.

And therefore Mr. Horace Fletcher speaks well when he not only says, "Mind is the all-important factor of our equipment, for it is the commander that will lead and direct us, better and wiser than we can now imagine, if we allow it a chance to act with freedom"; but when he also goes on to say, "To secure this freedom we must know its requirements, its nourishment; we must learn to allow it to recharge itself sufficiently, and to concentrate itself on its chosen usefulness, without imposing upon it also the drudgery of useless work; even as the *chef* is relieved of the drudgery of washing clothes and of emptying slops."

Some say that blood alone is the key to the mysteries of life; blood pure and active and strong. It builds up the body, the nerves, the muscles, and the organs, and makes them pure and strong. Hence it builds up the

brain, and makes that pure and strong. That view is right.

Others say that thought, pure and active and strong, builds up blood pure and active and strong, and, therefore, builds up the body, the nerves, the muscles, and the organs. That view is right also.

There is action and re-action. Whatever makes pure, active, strong blood (for example, perhaps a fleshless diet with plenty of Proteid, pure air, brisk exercise, calm repose), that is your physical avenue to health, and helps to make pure, active, strong mind and thought. On the other hand, whatever makes pure, active, strong thought (for example, reading, imagination, Self-suggestion, prayer), that is your mental avenue to health, and helps to make pure, active, strong blood and body.

At times the one is better, at times the other. We might compare the person who is struggling onwards to a person who is walking along two paths a few inches apart from one another, with one foot on each path. The two feet are seldom on the ground together; there is alternation—first one foot on one path, then the other foot on the other path. He is not conscious of being on both paths at once, though when he runs, and has both feet in the air, there are moments when he is above both paths equally. Eventually the two paths become one.

Progress shows that this one path will some day be mental rather than physical, but at present, for most of us, this need not be the case. It may be the body first, the mind afterwards.

Anyhow, the stronger part will help the weaker. If the body be stronger than the mind, it will help the mind, and *vice versa*. And so it is within the body itself. If any muscle or nerve be weak, then other muscles and nerves will help to do its work. If one lung be injured, the other lung will do extra work.

At present, then, there must be co-operation. We cannot yet trust to the mind alone. It is convenient to keep each half of life, the physical half and the mental half, separate *at first*, connecting them again later, as they must be connected. Anatomy and physiology prove a great deal: they prove that parts of the brain

correspond to parts of the body. Pathology shows this to be true: so true, in fact, that when certain parts of the body are affected, the surgeon can tell at once exactly what part of the brain is affected. He may be able to go straight to the spot, and remove a tumor. The development of the body and the development of the brain are intimately connected one with the other.

Of late years we have had considerable information given us about the mind itself, especially by researches into hypnotism etc. We may be said to have at least two minds, an outer or ordinary mind, and an inner or subjective mind. We may call them the conscious and sub-conscious.* The sub-conscious mind controls the functions of the body, especially such functions as breathing and the action of the heart. The sub-conscious mind is in turn controlled by suggestions, for instance, by suggestions from the conscious mind, at least under certain conditions.

So, besides the conscious thought, which more or less directly controls our voluntary muscles (such as those of the arms and legs), we can have conscious thought suggesting something to the sub-conscious thought, and controlling certain involuntary muscles (such as those of the heart). This gives the conscious mind an influence little suspected by most of us until quite recent years.

In "Muscle, Brain, and Diet" I emphasised the importance of pure, active, and strong blood. I showed how, in my own case, depression etc. could be produced simply by the eating of flesh-foods, without a particle of faith that they would produce such a result. In fact, they produced depression etc. *in spite of* a belief to the contrary. And "The Training of the Body" is written on the same lines. This shows the importance of choosing the right conditions, the right external conditions. There are those who utterly deny that these have anything to do with health. The "Christian Scientists" are an example. It is by ridiculous statements such as they make, that they lose most of the

* Of the super-conscious or higher mind we need not speak here.

influence which their true statements of their wonderful cures would otherwise win for them.

For, although I do not retract a word of what I said in those two books, yet I feel sure that the conscious mind will soon influence the blood (and hence the whole of the body) far more than the blood now influences the mind. The man of the future will carefully obey the laws of nature until his blood becomes pure and active and strong, and thus his thoughts become pure and active and strong. Then by conscious thought he will lift up the blood and the body to a state of health, compared with which the health of the healthiest among us to-day is weak and negative.

But at present it would be a mistake to leave the conscious thought (especially the imagination) to do this alone. The body must co-operate. In fact, at present, the body of most of us must do by far the greater part of the work.

CHAPTER XII

CAUSES AND EFFECTS

"WHEN certain Eastern philosophers, and certain modern writers, assert without a saving clause:—'Whatever appears outside us was first within us; that which is within is the cause, that which is outside is the effect,' they forget that we might reply in the same strain of exaggeration, 'Whatever is within us has come from the outside; that which is outside is the cause, that which is inside is the effect.' And they cannot refute us. But we do not reply thus. Truth forbid! We are not intent on thrusting out three-quarter truths with quarter truths. We only ask that these men and women shall meet us on our way, and admit that outside things (whatever their *ultimate* origin) do *now* affect inside states. If they will not admit this, we still refuse to quarrel with them. We still insist on our vast neutral ground; and this is that no single cause is set moving which does not produce appropriate effects; that no single event occurs which has not been produced by an adequate cause. We will emphasise this, and will not insist on free will just yet. Why not? Not so much because it might make us quarrel with these ladies and gentlemen, who hold desire to be the only God (which desire of the two, my good ladies and gentlemen?) but—because no one really fails to believe it in his heart!"

If a house were on fire and the firemen succeeded in stopping the smoke from appearing through one crack in the roof, should we say that they had stopped the fire? or that they had stopped one effect or *symptom* of it—for the time being? A patient came to a friend of mine, and wished to be cured of a large growth at the end of his nose. "What was wrong with you before you had

“this?” my friend first enquired. “Oh, only an inflamed leg; but I was *cured* of that.” “How?” “By a kind of plaster covering my leg.” “Very well, then, let’s have that off.” Off it came, and my friend found that the poison which had appeared through the leg had been driven inwards and upwards. By his Lebenswecker he brought it back to, and then out of, the leg in vast quantities, and the nose-swelling soon disappeared also.

The former ‘cure’ had merely removed a symptom to another part; it had not removed the symptom altogether, still less had it removed the cause, which was the poisoning or clogging of the blood. Benjamin Franklin, that acute reasoner, suspected that, when his skin-disease disappeared, and his gout re-appeared, both were symptoms of a single mischief.

And yet this removal of symptoms rather than of causes seems to be just what satisfies most doctors—and their patients. They fail to see that perfect health is harmony *throughout* us—purity, activity, strength throughout us; that when there is a discord, when the balance has been upset in any one part of us, then Nature, however patient she may be, eventually tries to restore the balance by getting rid of the causes. We should help her to do this now by hurrying her processes and now by slackening them, but seldom, if ever, by utterly opposing them. Does she work by means of a fever which shall burn up the poison and refuse? Or by means of a cold which shall throw them off? Let us watch her and help her, and, meanwhile, try to find out the causes: whence came the poison and refuse?

For there are generally two sets of causes. In the case of the cold there was perhaps the draught. But why does not such a draught affect me also? Why does it not affect you at other times? Perhaps you cannot catch the cold without the draught; but you cannot catch it without something besides—some deeper cause. What can this cause be? How can you discover it? How avoid it in the future?

Dr. Haig arrives at *a* great cause (not *the* only cause) of disease when he points to the effects of excess of “Uric Acid” in the system • for the evidence I must

refer to his work, or to my own simpler work, which will be published within a few months. Anyhow, since I have given up flesh-foods (which are rich in "Uric Acid") I have had only two colds in five years, instead of several severe colds every year, as I used to have; and I get even greater freedom from headache, depression, etc. I had altered *only one condition* and I therefore conclude that I have found *one cause*. Dr. Dewey finds that a cause (he says "*the cause*") is the too great number of meals; by altering this one condition, he says that he can remove the mischief. Others maintain *the cause* to be insufficient fresh air; others, insufficient exercise; and so on.

Now though all these and many other "*one-cause-men*" are to some extent lopsided, yet at least they get at large causes, and, having removed these, remove not only the one symptom of disease but practically all symptoms of disease in many patients. *They find some great mistake pervading the past and present life of the patient.* How far sounder and saner this is than the way of the average doctor who says: "Yes, yes, you're suffering from ——— (here he names what he imagines to be the cause, but what is really a symptom)." And then he does not try to find out *some general and fundamental mistake in your way or habit of living.* It remains for you to find it out for yourself. If you are constantly ill, there is something to be looked for beyond the East wind, beyond the badly-cooked pudding, beyond the illness of poor Jemima, beyond the foul air and fouler noises of a great city; since these are not *adequate causes*,

There is no effect without some adequate cause or causes; for this is a world of order. Therefore investigate—for yourself.

There is no cause without some adequate effect or effects. Therefore, when you have begun to work in the right direction, be confident, be patient. Effects are not necessarily immediate—at least in their manifestation; but every cause that you set at work must count.

Study, then, the various effects, which are more or less obvious (see the tests, above); wisely seek for

adequate causes, especially *by altering the various conditions one at a time*, and by noticing whether the disease or dis-ease still continues. This will be a harder task than to study the various effects ; and yet soon—believe me—the causes will be obvious to you.

Anyhow, do not abuse the bad effects as if they were your misfortune, and not your fault. They are your fault, and they are not your misfortune. Rather regard them as your only possible leaders and guides to better health.

For at present it *is* better for most of us to live rightly and *to know* (by teaching and experiment) *what mistakes to avoid*, than to live rightly and not to know ; the abstinence due to sound reason and deliberate choice is at present above the abstinence due to ignorance and instinct, inasmuch as *it can help others by precept* and not merely (as the innocent do help) by example. If you wish to blame any one or any thing at all, then blame yourself for the choice of wrong causes in the past. But all abuse, even such abuse as this, is generally waste of energy, to say the least of it. Shakespeare said, ‘This above all—to thine own self be true ; yes ; and, besides, ‘to thine own self be *kind*.’

PART II.

THE PHYSICAL BASIS AND EXTERNAL HELPS ("PURE, ACTIVE, AND STRONG BLOOD")

Chapter. XIII.—The Physical Basis : Good Blood.

" *XIV.*—The Safest Fasting, and Fewer Meals.

" *XV.*—Diet and Feeding.

" *XVI.*—Drugs etcetera.

" *XVII.*—Water : Internal and External Uses.

" *XVIII.*—Heat.

" *XIX.*—Clothing.

" *XX.*—Magnetism and Electricity.

" *XXI.*—Colour and Light.

" *XXII.*—Air and Breathing.

" *XXIII.*—Exercise in General, and the Science of Exercise.

" *XXIV.*—Massage and Self-Massage.

" *XXV.*—Exercises and Gymnastics.

" *XXVI.*—Games and Athletics.

" *XXVII.*—Positions.

" *XXVIII.*—Muscular Relaxing, Repose, and Sleep.

" *XXIX.*—Music and Sounds.

" *XXX.*—Apparatus, and Miscellaneous Helps.

CHAPTER XIII

THE PHYSICAL BASIS: GOOD BLOOD

IN order to realise the importance of pure and strong and active blood, let us compare the blood system of our bodies to the river-system of England, which was so potent a factor in her early success, and to which she may yet have to turn her attention if she wishes to hold her own among nations. The comparison must not be carried far. We will notice a few respects in which it holds good; and especially what the rivers carry *in* them and *on* them.

Look at this barge full of food of various kinds, for instance, wheat and fruit. This food will be distributed here and there. Much of it will come to the cities from the country.

Look at that barge with building materials. It has, perhaps, brought rough substances from the country to the city, where they will be worked up, and where part will be made ready to be taken back from the city to the country.

Now look at the people on the boats. They are going from place to place; from the country to the city, from the city to the country, from city to city, from village to village. They exchange goods; they exchange thoughts and ideas; they exchange life. It is the river system which helps to make the most distant parts co-operate with each other and exchange, whether for good or evil. And the system is very cheap.

Then look at the refuse in the river. Here a drain pours in; the river carries it out, past many cities and villages, it may be, but into the sea at last. Contrast that stagnant canal, which leads from one river to

another; in it there is filth which is seldom washed away. To expel this filth would be an effort.

Do not press the analogy too far, but now think of the blood. It is true that the river carries the food *on* it, whereas the blood carries the food *in* it as a part of it; that the blood circulates completely, from the heart to the heart, whereas the river does not circulate thus directly. The water goes from the fountain to the sea, from the sea to the air, from the air to the clouds, from the clouds to the snow, from the snow to the fountain again. The blood of the body is perpetually moving round within the body itself.

The blood carries the food with it, and thus carries the building materials for the cells and tissues of the body.

The blood enables and compels every part to co-operate and exchange with every other part, so that a benefit to one part is a benefit to all the others, and an injury to one part is an injury to all the others. The blood also carries off refuse; but, if the blood be sluggish, it will not carry this off without a special effort.

The stream, then, should be strong and pure, pure and strong. That will depend partly on the taking and using of only the right foods, of the best air, and of the best light; for it is light as well as air that helps to keep the river pure.

We are apt to ignore what we do not see, or feel, or hear, or smell. And we are also apt to ignore that to which we have been accustomed for a long time. So strong a hold have our senses upon us, and our habits as well, as opposed to reason and intelligence. If we would only be guided more by our reason and intelligence, and pause more frequently in order to think, we should be astounded at our conduct in all matters of health.

For the mere senses often fail to tell us things which we certainly ought to know.

Everywhere there is spirit. This unites the human race all the world over. We may not see it, nor hear it, nor feel it; and hence many of us are not aware of it and others forget it. But, for all that, spirit pervades everyone and everything.

And it is somewhat the same with each body and the blood within it. The blood circulates everywhere, uniting each part to all the rest, so that, if one part be purified, the rest become somewhat purer; if one part be injured, the rest become somewhat injured. This effect of one part upon all the other parts must constantly be borne in mind.

The circulation-system starts with the heart; the heart pumps the blood into the arteries, and the blood goes back again to the heart afterwards by the veins. It passes through each organ in turn. From the lungs it takes up a great deal of oxygen, which is the most valuable part of air, and to the lungs it brings back a great deal of carbonic acid, which is one of the deadliest poisons. There are other poisons, besides, that go round with the blood. In some cases the organs throw off these poisons, the kidneys, for instance, getting rid of "uric acid"; but these poisons touch the organs before they go back to the heart, and then they touch the heart. The heart has a terrific amount of work to do, though we seldom feel it. While it is the strongest organ in the body, it is also the most delicate.

If we eat too much, then the extra amount of food must be digested and the waste must be got rid of. The blood has to do this work, and the heart has to pump the blood, even if we are unconscious of the extra effort. We are for the most part unconscious of the breathing, unconscious of the digestion, unconscious of the process of getting rid of waste, the excretion, and yet these processes go on just the same.

Consider this latter process, this excretion. We are daily getting rid of refuse by the breath, the skin, the kidneys, the urine, the bowels and motions. The whole of this work is usually done for us, sub-consciously rather than unconsciously,* but cannot be done well unless the organs and their parts be pure and active and strong; and their purity and activity and strength depend largely upon the purity and activity and strength of the blood.

* The consciousness can, under certain conditions, regain its control over these functions (see Chapter XXXVI).

The heart itself is kept in repair by the blood. This is a special reason why the blood should be pure and active and strong. Every part of the body is made and re-made by it and touched by it every minute.

One of our chief cares, therefore, must be to keep our blood pure and active and strong.

Water will help to keep it pure, and oxygen also, but still more useful will be the abstinence from poisons. The blood must have elements to make up the cells of the body and to provide the body with fuel for its work. It must have Proteid or Albumen especially, for without this we die. Proteid is best in its purest forms. The blood must have fattening and heating material also, which will be burnt up like oil in a flame.

When a fire is out we notice the ashes in the grate. These are neither Proteid nor heating material; they are something different, which we may call essential "Salts." They are easy to get. We can get both fattening and heating material and these essential "Salts," at least some of them, from good bread, and from most (properly cooked) vegetables and fruits.

If we dry vegetables and fruit, we have a certain amount of fibre left. This also is generally said to be important for the body.

Of the above elements, which we need in order to keep the blood pure and active and strong, let us consider one in particular, namely the air. The red corpuscles, or little bodies in the blood, carry the air with them all over us. These red little bodies are especially useful because they carry oxygen, which is connected with electricity and magnetism, and, therefore, with energy and vitality. Good air which we breathe into and through the nose and mouth, and hence into the lungs, is rich in oxygen. Much of this oxygen is absorbed and carried over us by the red blood, but, when the red blood returns, it is poorer in oxygen and richer in carbonic acid gas. If we took out all oxygen from our blood, we should be suffocated by this gas, which makes the blood darker in appearance. Blue blood is not—physically—pure blood.

These few facts simplify our ideas of health and

non-health. Instead of having a thousand diseases to consider, we have to consider that all the parts of us communicate and exchange with one another by means of the blood which compels them to do so. The non-health of one part affects all the other parts. It can be removed by the good health of all the other parts, as well as by its own improving health. What is called the local treatment helps the part first. What is called the general treatment helps all the parts together. We can, in the same way, reform the human race by reforming it generally, and altering its general conditions, or else by starting with individual members, especially with those who are worst.

For, as with mankind, so with the body : each part has to be perfect in itself, and to do its best for all the other parts, while they do their best for it ; and that which connects the various parts of mankind is the Spirit of God the Father of all ; while that which connects the various parts of the body is the blood.

So the secret of health will be to keep the blood pure and active and strong : active and strong and pure.

Pure blood, strong blood, active blood, will not only kill disease-germs and carry off this and other refuse, but will also rebuild every part of the body and repair its losses. Impure blood, weak blood, sluggish blood, will not kill disease-germs and carry off this and other refuse, nor will it rebuild every part of the body and repair its losses.

So far we have spoken as if the matter were comparatively simple—as if pure and strong blood were the aim and ideal in life. And there are still many who hold the view (see Chapter XI.) that, if we take care of body, the mind will take care of itself.

It is hard to grasp more than a single truth or a single side of truth at once. For most of us, in our present plane of evolution, it will probably be better to begin by grasping the truth about the blood—not forgetting the other truth, but not giving it our full attention until we have clearly realised the first.

Let us grudge no care, no effort, in the attempts to make the blood pure and active and strong, and then

to keep it pure and active and strong. In both attempts the mind will help, not only by intelligence (Chapter XXXIV.), but also by will (Chapter XXXV.), and imagination and Self-suggestion (Chapter XXXVI.). The mind will surely become a more and more important factor in health as we progress. Our ideal is expressed in an exaggerated way by Miss A. P. Call, when she says:

"Thesooner our health instinct is consciously developed, and then taken as a matter of course, the sooner will the body become a perfect servant, to be treated with true courtesy—and then forgotten." For I think that the body was not given us in order to be forgotten. I find that, in my times of best health, I do not forget my body but am delighted to possess it. I like to feel the pleasant tingling of health and energy *through* my body.

There is another objection to this advice, "Forget the body."

Many have found it a great help to use the best physical means, and behind them to see "The Spiritual Significance." Thus the authoress of "The World Beautiful," says (with American "participial freedom") : "The cold bath and rising in the morning may be made far more efficacious by impressing upon the subtle body the thought of the spiritual cleansing and renewal that is typified by the physical cleanliness. [She should not have selected the cold bath as a type of cleansing. It is rather an invigorating tonic, since the cleansing is effected less by the cold water alone than by the warm washing which may precede it, and by the rubbing, etc. The immediate result of the cold water is rather to close the pores of the skin]. To direct the thought thus upon the purification [invigorating] of the spirit is to invest the bath with an intense current of magnetic power: The day is passed when it could be considered an absurdity to stamp the impulse of thought upon an external act. Let one assert to himself . . . "I will rise in newness of life." The bath may then be invested with fairly magical properties, and one will be made anew and made alive, and every nerve respond to a higher range of vibration.'

• This same principle can be applied to all sorts of simple physical acts, and especially to those which are done in private. Beneath and within and through the physical act, a deep spiritual truth may be impressed upon the mind. Jesus was perpetually talking by such symbols, as when he spoke of men "washing their feet." He meant the act to be *both* physical *and* mental or spiritual, the former making the latter real in our imagination and hence permanent in our memory.

There are three main reasons, then, why the *best* physical helps to health, such as the best water-treatments, air-treatments, colour-and light-treatments, and exercises, should be invaluable.

1. They may render the blood, and hence the nerves and the whole system, pure, active, and strong.

2. They may improve the character, especially the carefulness and self-control.

3. They may help us to realise spiritual truths and spiritual acts. Somewhat as we learn what is the meaning of physical and material whiteness by means of white things (the sky, clean linen, paper, etc.,) so we may learn what is the meaning of spiritual purity, activity, strength, etc., by studying and "acting" physical and material purity, activity, strength, etc. Each true path to health is precious not only for the sake of its effects, and its mental training, but also for the sake of the spiritual which it symbolises.

CHAPTER XIV

THE SAFEST FASTING, AND FEWER MEALS

"... the thread of my personal experience in search of the fundamental principles of True Living which, to be proven, must be vouched for and tested by resultant happiness."—*Horace Fletcher*.

"Q. Ought we to look upon abstinence and fasting as virtuous actions ?

A. Yes, after we have eaten too much ; for, in that case, abstinence and fasting are efficacious and simple remedies ; but when the body has need of nourishment, to refuse it, and let it suffer through thirst or hunger, is madness and a real sin against the laws of nature."—*Volney*.

"All works on the practice of medicine to-day enjoin the need to feed the sick, so as to sustain their depressed energies—and this without a question as to whether there is not a possibility of adding indigestion to disease when food is enforced against Nature's fiat."—*Dewey*.

CHARLES ARTHUR GASKELL, a writer in "Good Health," has the following interesting remarks :—

'There is no science so valuable as to know how to live, and it is wonderful how far a little health, well treated, will carry one. The Venetian nobleman, Louis Cornaro, affords a very instructive example of this ; for, when he began to take proper care of himself, he had not, it would seem, even a little health. Though not yet forty this man had become so diseased in consequence of excesses that his life was despaired of, and even under the best possible care it was not thought that he could live longer than a year or two. The mere fact that a man who was constitutionally weak, and who had very poor digestive powers, lived to the age of one hundred and three, a life that to the very end was cheerful, active, and happy, and with a keen enjoyment of its daily concerns, is most persuasive. His experience shows what a burden is taken from the system when the quantity of

food is reduced far below what is commonly regarded as a moderate amount. In his sixty-eighth year he reduced his nourishment to twelve ounces of solid and fourteen ounces of liquid food a day. At ninety-five years of age he wrote, in justification of this moderate diet, "I eat very little because my stomach is delicate, and abstain from certain dishes because they do not agree with me."

These remarks refer to moderation in food. And no doubt if we (and our ancestors) had always kept this law of *moderation*, there would be little or no need even for partial fasting. But in many cases some kind of partial fasting may be advisable, in order to restore equilibrium by the opposite exaggeration (see Chapter IX.). I wish in this Chapter to point out what the safest types of fasting seem likely to be.

Let me, for the convenience of the reader, first sum up a few of the main arguments in favour of the Two-Meal or One-Meal plan, and especially the No-Breakfast Plan, provided that, after fair trial, it be found to suit *you* individually.

1. Economy of money, time, and energy, especially mental (nervous) energy used in digesting and absorbing food and excreting waste.

2. The example to the poor is not to be forgotten.

3. Mental clearness and reliability.

4. Self-control.

5. Sympathy with others, when one begins to realise how many of their mistakes may be due to ignorance of means so easily employed.

6. Not much violation of custom, and not much dependence on special conditions. This is vitally important. Contrast the Open-Air Cure, the Complete-Rest Cure, the Holiday Cure, the Exercise Cure, and even the use of the Simple Foods; though these soon come to be preferred by those who take fewer meals and eat slowly.

7. The absence of desire for stimulants and narcotics (such as alcohol, tea, coffee, tobacco, drugs).

8. The restoration of correct and trustworthy instincts and desires, and therefore the need of less care about

details. Purity, forgiveness, kindness, as well as contentment, may become habitual tendencies.

9. The prevention or cure of disease or dis-ease.

All these reasons, let me repeat, are set forth on the assumption that such a plan does suit you individually. Otherwise to starve might be, for you, the reverse of economical etc. *Experientia docebit.*

Lest, however, it should be thought that this is mere theory or faddism, let me refer the reader to some early numbers of "Physical Development," and to Dewey's "No-breakfast Plan" (Gay & Bird, or Fowler & Co.). From the latter work I shall select some extracts later on.

The basic principle of this type of the safest fasting is to have not more than two meals a day. The question is, which two meals? And this question is very hard to answer. If the stomach-tube be used, any individual can find out to some extent when he is ready for a meal. But experiment is a good guide. After a short trial of the "No-breakfast" plan, breakfast being put off till about one o'clock, I decided to give it up. I recently made another trial for several days, and again the experiment was a failure.* Then I tried the "no-lunch" plan, taking my breakfast about 10 to 11 o'clock, and my evening meal about 4 to 5 o'clock; for I found that 7 o'clock was too late. Up to that time I had regularly felt sleepy every day from about 12 till about 4 or 5; this was the case even while I used the Simple Foods carefully. It was a book called "The New Science of Living," by Dewey, that suggested to me the possibility of two meals a day. He himself, and a disciple of his, Mr. Haskell, urge the giving up of breakfast. I differ from them, and from thousands of others, in preferring to give up my lunch. Each individual must decide for himself. But anyhow the result of my own experience of two meals a day was that this mid-day sleepiness disappeared. The first results of the no-breakfast in my own case were disinclination for work and exercise; I did not feel ill, I only felt slack. When I took hot water in the early morning soon after 7.30, and had breakfast at 10 to 11, eating my Proteid (especially Plasmon and

*See further, the footnote to p. 49.

Hovis) with some fruit (by preference, apples), I had no lunch, and did not feel at all hungry at mid-day. My second meal was a combined tea and dinner at about 4 o'clock. This was something like my ten o'clock meal. I was determined to find out the easiest way of getting rid of a desire for tea without such an exertion of will-power as I knew that few people would be likely to make. The Simple Foods helped me a great deal, but they were not enough in themselves. The two-meal plan helped me still more. I took tea when I felt inclined to take it, but I felt inclined to take it less and less frequently.

Nothing needed to be taken before sleep, unless perhaps it was an apple. The evidence of many thousands, however, seems to be in favour of the "no-breakfast" plan rather than of the "no-lunch" plan. Here I may very likely be different from the majority. Many friends of mine certainly prefer the "no-breakfast" plan. Dr. Dewey's book ("The "No-Breakfast Plan") is well worth studying; or Mr. Haskell's "Perfect Health" can be read instead.

Mr. Haskell sums up his advice as follows:—

"(1) Give up for ever the unscientific disease-producing habit of eating the early morning meal, the breakfast. This will clear the appetite, and restore the natural law of hunger.

"(2) Never under any circumstances eat, except at the call of the aforesaid law of nature, natural hunger.

"(3) Enjoy to the full every mouthful of food, so long as any taste remains in it (cp. Horace Fletcher's system).

"(4) Do not drink any liquids with your meals."

At the end of this book are given large numbers of testimonials written by all kinds of people. Here is an extract from one of them, by a New York doctor:—

"I have yet to meet the case in the treatment of which it has not proved helpful. I am more than ever convinced that its power to heal has no limit."

Another New York doctor, Dr. Houghton, Professor in a New York College and Hospital, speaks most enthusiastically of the system. But this book, which is called "Perfect Health," should be read by every one.

It is not long and it is well printed. Lest the reader should think that the "no-breakfast" plan must be against physical labour in the early morning, cases like that of the blacksmith (on p. 33) should be carefully noted. On the other hand, animals do not necessarily eschew the morning meal.

It is in favour of the plan that apparently few who have tried it have wished to go back to the early morning breakfast.

If we want authority, we can remind ourselves that the Persians, when their Empire was at its greatest, only had one meal a day, and that was the mid-day meal (Xenophon's "Anabasis" may be consulted). The Greeks, again, when their civilisation was near its zenith, only ate two meals a day; and the first was at mid-day. Later on, the degenerate people had more than two meals. And very much the same will apply to the Romans. In Ecclesiasticus (x. 16-17) we find the words, "Woe unto thee, O land . . . when thy princes eat in the morning. Happy art thou when thy princes eat in due season."

As to the theoretical reasons, one is that it takes some time for the stomach to prepare itself for digestion; that the stomach does not do this adequately during sleep, especially if a meal has been taken anywhere near bedtime.

The food of the last meal is, by the early morning, more or less completely digested and absorbed; therefore the blood and the energies, not being needed to digest and absorb a fresh meal, a breakfast, may devote themselves fully to the morning's work, the brain being clear and the nerves and muscles fresh. This is important.

With the clear brain, in contrast to the brain after a meal, the higher self, or super-conscious self, or Spirit, or whatever we may call it, is likely to convey its messages most clearly, and the lower self, or sub-conscious self, is likely to do its duties (attending to the nerves and muscles etc.,) most thoroughly. Thus, on *a priori* principles, if enough food has been eaten during the previous day, both brain and nerves and muscles will be at their best without breakfast. All necessary blood can

be used by them, the minimum being needed by the organs of digestion and assimilation and excretion.

As Mr. Horace Fletcher says, "If the right quantity of nourishment can be introduced into the stomach, if the quality is of the right kind, and if it is fed into the furnace of the stomach with relatively the same wisdom that a competent fireman uses in feeding his boiler fires, the brain is required to use the least possible effort in this direction, and has its stored energy available for directing other useful action and serving the partnership which employs it with an efficiency, the possibility of which may be well illustrated by the herculean accomplishments of the battleship Oregon in the late war in steaming thirteen thousand miles and engaging in a great battle without an accident."

Such is the theory. And there is at least this one very real and practical and certain merit in the plan, provided that it shall suit any given individual. With many the mid-day meal is the chief meal of the day. The whole of the morning having been spent in work, there is plenty of time for quiet feeding, and quiet digestion after feeding.

An obvious objection is that one feels hungry. Here Mr. Haskell's words are worth quoting.

"The thirst of a person for intoxicating liquors is abnormal, and is located in the stomach the same as appetite." (Mr. Haskell's style is unfortunately American.)

"Like natural thirst, natural hunger is located in the mouth and throat, and is a sensation that food would taste deliciously.

"It is a physiological impossibility for anyone to have this natural hunger more than twice a day, even if he does the hardest kind of manual labour, or the most severe mental work."

The hunger which may ensue is, according to Dr. Dewey, a habit hunger. The test will be whether the hunger continues after a trial say of a fortnight. Mr. Fletcher says:—"The hunger of the morning is necessarily but a *habit hunger*. The best evidence of this is that, when we are busily employed, we forget it without

trouble; and also that European peoples, where the disease dyspepsia is not known in the list of physical derangements, perform the chief physical or mental efforts of the day before their breakfast, the morning coffee scarcely meaning anything in the way of what we would call a meal."

We need not rush into the "No-Breakfast" plan. We may begin with fruit, biscuits, and weak tea or Plasmon cocoa. Then we may by degrees dock off first the tea or cocoa, then the biscuits, then the fruit.

A serious objection might be made to the "No-Breakfast" plan, because it interferes with the English habit of the after-breakfast opening of the bowels. This is a very powerful objection, and I am not sure that for many it may not appear a fatal objection, even though after a time the habit may be renewed and though hot water, taken in the early morning, may be an antidote.

If any one says that the "No-Breakfast" plan, or my own two-meal plan, would be unsafe, let him remember the extreme instances. Dr. Tanner, after his forty-one days' fast many years ago, is still alive and well. Mr. Macfadden has made a similar experiment for a week in New York. His article in "Physical Culture" excited a great deal of interest at the time. It should be read by every one who suffers in any way from ill-health, and is afraid to try the two-meal plan. He says that during the first three days he did not feel so well as during the last three days. Each day he walked about ten miles. The desire for food left him very soon. On the seventh day he lifted a 100 lb. dumbbell over his head, and, lying down, he pushed up with his arms a man who weighed over 200 lbs.

Many, however, will still be unconvinced. They will say, "We want food at regular intervals, we want to repair the waste which must inevitably be going on in our bodies. We want to be on the safe side." What shall we advise these to do?

They may eat fewer classes of foods—limit the variety rather than the quantity; and they *must* eat slowly.

Safest of all is the Pure-Proteid plan. Salisbury's "meat and water" treatment has these merits in it, that

there will be : (a) simplicity, and therefore little work for various digestive and other organs ; (b) less of one kind of fermentation (from sugary or starchy materials etc.) ; (c) plenty of Proteid, to repair waste and provide some heat. But we must also include among the effects the effects of the "uric acid" which the meat contains.

A better Pure-Protoid diet is Plasmon, because it apparently has no "uric acid," no germs, no alkali,* no acid,* no fibre ; and therefore gives a more complete rest during which Nature's balance may be restored. It has all three advantages (*a*, *b*, and *c*), of the Salisbury treatment, for it can be used with water. And it has the additional advantage of variety—for Plasmon is not only rich in valuable 'Salts' (up to $8\frac{1}{2}$ per cent.), and Proteids (some say up to 80 per cent.), but is also versatile in respect of the forms in which it can be made up.

To it can be added as much or as little fruit or vegetable (for soft water, fibre, etc.) as may be thought desirable. Mr. Melville-Berghcim, of the Plasmon Syndicate, lived for many weeks on Plasmon alone, with about one table-spoonful of spinach daily. During this time he gained not only in health but also in weight.

Other single-food cures are well known. We have the fruit-cure, or the one-fruit-cure (grapes, apples, etc.) ; the grain-cure (dry-bread, biscuits, etc.) ; the vegetable-cure ; and so on. The Single-food cure, or the One-food-at-one-meal cure, is to be recommended.

This Chapter cannot be concluded without a few remarks about Dr. Dewey's "Complete Fasting" plan, of which he gives large numbers of instances in his "Fasting Cure." I shall not pronounce judgment, since I have never tried the complete fast. I have not felt the need of it—at least not since I read Dr. Dewey's book. I may say here, however, that the idea is still *theory*—a theory, it may be, well worth a trial, but yet a theory. What Dr. Dewey calls his undoubted physiological basis is—from my point of view—not a physiological basis at all. I shall leave him to defend his theory in his own words, before I criticise the weak spot. It must be remembered that he is urging Fasting not for the he-

*Inorganic alkali and acid are alone meant here.

but for the diseased. Animals do not fast when they are well; they regularly fast when they are unwell.

Yeo's "Physiology," quoted by Dr. Dewey, gives this table of the estimated losses that occur in death from starvation. "Fat is at one end of the scale, and at the other the brain, which does not waste till all the other textures and organs are depleted to the utmost."

Fat	-	-	-	-	-	-	-	97 per cent.
Spleen	-	-	-	-	-	-	-	63 "
Liver	-	-	-	-	-	-	-	56 "
Muscle	-	-	-	-	-	-	-	30 "
Blood	-	-	-	-	-	-	-	17 "
Brain	-	-	-	-	-	-	-	0 "

"Instantly," says Dr. Dewey, "I saw in human bodies a vast reserve of predigested food, with the brain in possession of power so to absorb it as to maintain structural integrity in the absence of food or of power to digest it. This eliminated the brain entirely as an organ that needs to be fed, or that can be fed, in times of acute sickness. Only in this self-feeding power of the brain is found the explanation of its functional clearness when bodies have become skeletons. Is there any other way to explain the power to make wills with whispering lips in the very hours of death, even in the last moments of life—the power which the law recognises as valid? I could now know that to die of starvation is a matter of a period far beyond the average time of recovery from acute disease.

"The head is the power-house of the human plant, with the brain, the dynamo, as the source of every possible human energy.* Broken bones and wounds heal, diseases are cured, through energy evolved in the brain or the brain-system as a whole. The other so-called vital organs are only so many machines run by the brain-power, with the stomach as an exceedingly important machine. In a general way, then, it may be stated that the strength of the body is directly as the strength of the brain.

"Now as we need not and cannot feed the brain in time of illness, what can we feed? In all diseases in which there are a high pulse and temperature, pain or discomfort, aversion to food, a foul and dry mouth and tongue, thirst, etc., wasting of the body goes on, no matter what the feeding, until a clear moist tongue and mouth, and hunger, mark the close of the disease, when food can be taken with relish and digested. This makes it clearly evident that we cannot save the muscles and fat by feeding under these average conditions.†

"In time of health, if we eat when we are not hungry, or when we are very tired, or in any mental worriment, we find that we suffer a great loss of vital power, of both physical and mental

The Spinal Cord has apparently been forgotten.

* contrast the experiments with Plasmon, in cases of typhoid, as recorded in the *Lancet* and other papers.

energy. How, then, can food be a support to vital power when the brain is more gravely depressed by disease?

"Think how disease, in proportion to its severity, is a loss of digestive power, and, with curative energy entirely a matter of the brain, how serious a thing it is to loosen it by waste of energy in forcing decomposing food-masses through a digestive channel nearly two rods long, food-masses that the brain will have none of, and that do not save the fat and muscles; think of all this Physiology.

"With this Physiology, who in or out of the Medical Profession can fail to see clearly that the digestion of even an atom of food is a tax upon the strength of the brain (the dynamo) for whatever of power is needed by the stomach (the machine) for this purpose? The brain strength has no rest while getting rid of food-masses which are decomposed rather than digested. The brain is not only a self-feeding organ, when necessary, but it is also a self-charging dynamo regaining its exhausted energies through rest and sleep. There is no movement so light, no thought or motion so trivial, that it does not use brain power in its action—and this is true of even the slightest exercise of energy evolved in digestion.

"Feeding the sick! Who that rule in kitchens and feed the well do not realize with weariness of brain the demands of the stomach, that at each meal there shall be some change in the bill of fare?"

Mr. Horace Fletcher, another advocate, says:

"When patients have understood that they were suffering no injury from not taking food they have ceased to have hunger cravings. These hunger cravings come from fear or from disorder caused by fermenting food in an overloaded stomach.

"We can, then, on the authority of the wise scientists, treat the craving for food or drink as a disease, and therefore not rational, and starvation as a drawing upon the stored fuel—fatty tissue—by the dynamo of the brain, restorable at will at any time before complete exhaustion, without injury—with benefit in fact—to the machinery of the body."

What shall we say of this as "scientific and physiological" theory? Simply that we have no right to make such assertions as the above for any individual beforehand. The most that we can do is to give reasons, and to say that the theory is worth testing in practice. According to that fruit only can we class the theory as sound or unsound.

The human body is not an electric plant. An electric plant may produce energy, and so may the human body. Good! But cease to feed the electric plant, cease to supply it with fuel, and the electric plant will stop working: it will not feed upon itself and use up its own

machinery. The fires will go out. There will not be death of the electric plant, but only rest. Cease to feed the human body, cease to supply it with fuel, and the human body *will* feed upon itself and use up its own cells. The fires will eventually go out. There *will* be death, and not only rest. Up to the last moment the brain may work, and the brain builds up the body. True! But it does not in the least follow that the brain will have materials with which to build up the body and repair waste. Witness Dr. Yeo's Table.

That word "fuel" is a mischievous word. For the "fuel" of an engine does not repair the used-up machinery of the engine. The food of the body has to repair the used-up cells of the body. *The "fuel" of the engine supplies heat and energy. The food of the body supplies not only heat and energy but also the whole material of the body itself—blood, nerves, tissues, muscles, organs, bones—everything.*

And so, when Dr. Dewey assumes that the brain, as long as it is alive, will go on repairing waste throughout the body, he is talking nonsense, since the brain—so far as we know—will not do this, however great its working power, unless it have *materials* (especially Proteid and 'Salts') *wherewith* to repair the waste.

The matter, then, resolves itself into this. Are we absolutely sure that Nature, unaided, will repair an ordinary disease before she has exhausted her reserve-materials? When she has repaired disease, are we sure that she will give us warning by the sense of hunger? May she not go beyond her strength and lose her voice? Experience alone can tell—not theory, especially not the theory that compares an engine's "fuel" with a body's "food." For the "food" of the body has a double function; the "fuel" of the engine only a single function: It does not make metal machinery out of itself!

And, when all is said and done, how dare we assert that there are not any people in the world who would not be the better for tiny meals of well-chosen foods taken at tiny intervals?

CHAPTER XV

DIET AND FEEDING *

"It is only the invalid who realises how much his health depends on the food he takes. The healthy man leaves himself entirely in the hands of his cook or his restaurateur. Hence the healthy man runs serious risk of becoming an invalid. Very few escape the horrors of dyspepsia. Many become martyrs to gout, develop gastric ulcers, provoke apoplexy, or disable themselves with corpulency. Some actually starve in the midst of plenty, for they have ruined their assimilative mechanism. The annual exodus to Homburg, and other places where the results of error in diet are corrected, proves how greatly we misuse food. The Registrar General also proves it, for food diseases figure largely in his annual returns. Yet for ages the human race has been gaining experience in this matter. At the rate of three meals a day the man who lives to his three score and ten disposes of 76,650 meals in all. That he is not a repository of all the wisdom attainable, with regard to food, shows how little we practise the maxim of eating to live. Even doctors have not studied this matter to the extent it deserves."—*Evening Standard*.

VIVEKĀNANDA'S remarks on food are most interesting. "We have," he says, "to take care what sort of food we eat at the beginning; and when we have got strength enough, when our practice is well advanced, we need not be so careful in this respect. While the plant is growing it must be hedged round, lest it be injured; but when it becomes a tree the hedges are taken away; it is strong enough to withstand all assaults.

"A Yogī must avoid the two extremes of luxury and austerity. He must not fast, or torture his flesh; he who does so, says the Gītā, cannot be a Yogī—he who fasts, he who keeps awake, he who sleeps much, he who works too much, he who does not work, none of these can be Yogīs." With regard to fasting, however, Dr. Dewey's ideas must be taken as an emendation. Fasting may be

* See "Some of my Recipes"—(George Routledge & Sons, in March, 1904).

the means of restoring "equilibrium by exaggeration" in 99 cases out of 100. If only two moderate meals be taken each day, there will be little need to fast. Vivekānanda, I expect, presupposes this and is not here speaking of average modern people in the West.

Of the value of *moderation as a general rule*, we have said enough already. As Emerson well remarks: "We have found out fine names to cover our sensuality withal, but no gifts can raise intemperance. He that despiseth small things shall perish little by little." Therefore, if the reader does not feel inclined to give up certain things altogether, yet let him at least give up gross excess.

But most readers will, we hope, examine into the matter rather more sensibly, and will ask what diet and feeding is *best* for them, and not what is *possible* for them. For "life is not to live, but to live well."

The text of my book, which I called "Muscle, Brain, and Diet," was the value of personal experiences. I stated what had suited me, and I suggested that others should try something like it, in case it should suit them. Here I can only give a few of the main ideas of the book, offered in the same spirit.

Is the careful choice of our foods really morbid, really useless? No. Mr. H. E. Butler says, "As we discriminate between the different articles of food we find that this helps us to discriminate between the different kinds of thoughts. Moreover, we cannot act upon our body without its reacting upon our mind." Can the intelligent choice be morbid so long as "persons feed their lands carefully, and even have an exact régime for all the animals they raise"?

Parts of the body die daily; new parts take their place. Let us see to it that the new parts are pure and strong. Surely this is science and common sense.

The more deeply I study the many food-problems, and the more frequently I listen to the experiences of others, the more do I become convinced that we in the West are only just beginning to learn a little about the subject. Though I constantly hear, that my own diet

suits large numbers of others,* yet I am as far as I ever have been, from daring to assert that it will certainly suit people, in general. Invalids write to me for advice—but what more can I do beyond suggesting many alternative dietaries, and some hints about the two-meal or one-meal plan, and so on? I simply dare not go further; I have no right to do so till I hear particulars. There is practically no science of diet for all alike.

But this suspension of judgment, this ἐποχή, does not mean that my diet will *not* suit any single person besides myself; for it does suit hundreds, if not thousands.* The confession, indeed, that all individuals differ, can only lead to one logical inference, viz. **that the best diet (or indeed the best health-avenues of any other kind) for any individual can only be decided after a fair trial of more than one diet by the individual.**

And even then—mark me—the decision will be provisional. Say, if you like, that my diet suits you excellently, if indeed it shall have proved to do so, but **be prepared, as I myself am, to reconsider the problem after an interval of six months or a year.**

Is all this care worth while? Yes, assuredly, at any rate for most of us. If I am living now at an ever higher level of happiness year after year, nay almost month after month; if my every “testable” condition gives me the same answer of “better than before,” then this care is still worth while for me; and, if still for me, how much more for those millions who scarcely have a day during which they must glory in their health and in their physical and mental vigour, and desire to help their fellows. Only find health, not absence of certain diseases, but real positive tingling health, and you will never regret the care that the search will have cost you—“for it is but a little one.”

We have just considered *when* we should eat. Some people prefer the one-meal plan, and there are large numbers who, whenever they feel seedy, take one meal a day and recover almost immediately. Others say that two meals are better. I give this extract from

* I believe that the

"Good Health," to show how different are the opinions as to the times (as distinct from the number of times) at which one should eat.

"The no-breakfast plan is good for people who eat supper, as such people who go to bed with the supper in their stomachs are not prepared to digest their breakfast. But by far the better plan is to take breakfast about eight, and dinner about three, and discard supper. It is certainly much better for a delicate person to take some food before engaging in work. The muscles are found by actual experiment to be much stronger half an hour after eating than before, provided that the stomach is strong enough to digest breakfast, which it should be if it does not take supper."

While considering when we should eat, we should also consider when we should eat *various foods*. Nuts, and in fact Proteid in general, should probably be taken near the beginning of the meal, and during the meal, rather than at the end of it. Proteid, being the most important part of our food, should be given "the first chance" with the digestion. Fruits and grains are often said to be better taken in the morning or in the evening than at mid-day. No heavy food should be taken just before bed-time, nor just before hard exercise or hard brain-work. On the two latter occasions Plasmon may be the best food, since it requires little energy to digest it.

Next, *how* should we eat? If we do not eat slowly, then we ought to eat the most easily digested foods. But of course it is better to eat slowly. In order to get the habit of eating slowly, we must concentrate the attention upon mastication, which will soon become slow of its own self. Slow and complete mastication breaks up the food, and adds saliva to it, and thus helps part of it to be better digested. Slow eating is therefore economical, and it also produces more taste from the food. During the meal one should of course be cheerful; a great help will be talk of a cheerful kind, and the light colour of the room. Too many rooms are depressing in colour.

Let us look into THE SLOW-EATING PLAN somewhat.

carefully. It will be worth while, in view of the terrible modern tendency to worry and hurry, and especially to hurry at meals. Study the people in a restaurant. They literally drink down their solid food!

There is as powerful an array of arguments in favour of the Slow-Eating Plan as there is in favour of the Fewer-Meals Plan (above). Let me select a few of the most important. I shall not consider the extreme advice of Mr. Horace Fletcher (in "*Glutton or Epicure?*"). He urges every one to masticate every mouthful till the contents of the mouth have had themselves swallowed automatically. Whatever will not be thus swallowed, must, he says, be put out of the mouth.

The first piece of advice has in it much reason: the more one considers the problem impartially and aside from prejudice and custom, the more one is convinced. For the mouth should surely be the sentinel. But, as to the second piece of advice, we must express grave doubts. For how many years the body could live without an appreciable amount of fibre or cellulose, and with very little bulk, we are not equipped for deciding. The analogy of the rabbit, the intestines of which are said to shrink and collapse if no bulk be swallowed, may possibly be misleading. Here, as often, we do not state the matter with the confidence of the original writer. For my own part, this is one of the very few experiments which I should rather not make; I await with interest Mr. Fletcher's condition of body ten years hence. At present it certainly is excellent.

1. Less food is eaten, because less food is wanted in order to satisfy the hunger. Mr. Fletcher distinguishes admirably the false hunger of habit, which is akin to alcoholism, and the genuine hunger of health, which is akin to wholesome thirst.

2. Economy of money and of nervous (mental) energy for digestion, absorption, and excretion, and perhaps economy of time, if the slower eating leads, as in Mr. Fletcher's case, to fewer meals.

3. Less need of care in the choice of food and drink. The tendency, however, seems to be towards the use of the Simple Foods, and the disuse of stimulants and narcotics (e.g., alcohol, tea, coffee, tobacco, drugs). But Mr. Fletcher says that alcohol, etc. "masticated" thus, are quite "harmless"—too bold a word in Physiology!

4. More reliable instincts (and better feelings generally). The tongue and palate become safer sentinels.

5. More power of self-control.

6. Fuller taste and pleasanter taste. Mr. Fletcher insists especially on the fine flavour at the end of the masticating process.

7. Better digestion and assimilation. He says that even milk may be more easily and thoroughly assimilated thus; he thinks that the saliva helps the digestion of all foods, and not merely of the starches.

"If water be pure and tasteless you cannot masticate it, as it will not submit to more than one action of the jaw before causing involuntary swallowing. If it have taste, it is a sign that it contains mineral or vegetable substance that needs treatment of some sort to render it suitable for the body, and it will then resist some mastication before compelling swallowing. Anything that has taste, even soup, wine, spirits, or whatsoever is tried, will resist numerous mastications before being absorbed by our food-filter." Such is the main argument. Besides this:—

8. The physical activity and endurance may be improved.

9. The intellectual and moral tendencies may be improved.

10. Life may be more pleasant. Among other reasons, the faecal matter, even if retained within the body, may be less objectionable.

11. The saliva is alkaline, and therefore tends to counteract excessive acidity.

It is very important that the reader should not be misled by Mr. Horace Fletcher's most interesting and careful comparison between the human body and the electric plant. It looks so complete that many have failed to detect the grand fallacy. Let me quote some of the main ideas. I alter his ideas and language considerably. I put my own additions in square brackets. We have already touched on the main fallacy, in the previous Chapter.

• **ELECTRIC APPARATUS.**

Fuel.

Choice of best and cheapest fuel.
Crushing of coal, in order to help complete burning.

Automatic carrying of the crushed fuel into the bins and then into the furnace.

Burning in the furnace [with the help of oxygen].

Making of steam in the tubes ; storage of steam in the boilers.

Steam.

Engine.

Dynamo, with its coals.

Electricity.

Steam-gauge.

Volt-gauge, showing the available power.

Electric motors, attached from the dynamo to the different machines by wires ; so that the machines get their power from the dynamo.

Automatic switches to regulate the amount of power thus sent.

Demand for fresh fuel to make up what is used or wasted.

Fresh and vigorous air.

Intelligent engineering.

Over-loading, especially with bad fuel at the wrong times.

Unnecessary ashes as the result.

Neglect of cleaning, oiling, repairing.

MIND APPARATUS.

Food.

Choice of food.

Preparation and mastication of food.

Carrying of the prepared and masticated food into the stomach.

Digestion in the stomach [and in other organs, ditto.]

Making of food in the veins and arteries ; storage of blood here [and in the tissues.]

Blood.

Heart [and lungs].

Brain, with its cortex [and nerve-centres, e.g. in the Spinal Cord].

Mind-energy.

Blood-gauge or Pulse.

Strength.

Mental motors, attached from the brain to the glands and muscles by nerves ; so that the glands and muscles get their power from the brain.

Sensitive nerve-ends to regulate the amount of power thus sent [the power to be used in digestion and excretion].

Appetite.

Fresh and vigorous thought.
Ditto.

Over-eating, especially with bad food at the wrong times.

Unnecessary fermenting etc. matter as the result.

Nature does not neglect this *within* us.

And so the comparison goes on.

But it omits to state that the Electric-apparatus, if unsupplied with fuel, does *not* live upon its own self (its

metal etc.), whereas the Body-apparatus, if unsupplied with food, *does* live upon its own self (its cells etc.). Nay more, to live upon these cells may, as Dr. Haig shows, produce the effect of a stimulating flesh-diet—a deceptive feeling of well-being. And that is just where the theory of Dr. Dewey and Mr. Fletcher seems faulty. For, though the *brain* may feed *itself* upon the cells of the body, the cells of the body cannot, for their part, feed *themselves* on anything except what is put in from the outside. These two writers have been misled, in their theory, by their own statement that "the brain feeds itself"; it *does* feed itself, but not *from* itself—it feeds itself from the blood and the cells. In other words, whatever may be the result of the plan in practice, *in theory* we must feed the cells before the cells can feed the brain.

There is a further objection to Mr. Fletcher's plan, besides that which I stated above: he urges us to remove all unnourishing refuse (e.g. cellulose or fibre) from the mouth, just as we remove stones and skins. Some day perhaps we may learn to digest ideas which have not been accompanied into our brain by actual words, still less by "padding"; at present, however, we seem to need words as it were to carry the ideas along, and to help their digestion and assimilation. And so it may be with *a certain amount* of cellulose or fibre. "Once let these get past the mouth, and there is no help. They become sheer waste, only giving us the labour of excreting them." As yet we are not in a position to state this dogmatically. It is by such utterly unproven and "slap-bang" assertions, based on mere theory (at least when they are given as universal laws), that the most excellent writers lose caste. They know so much more than Nature does—Nature who shows us the gazelle, after generations of experience in escaping from hunters, yet still filling itself full of food before its long day's run.

And I do not think that Mr. Fletcher makes it clear where the strength of his plan really lies. In Chapter VII. we saw that reform had to be started—with most people—under easy conditions. *A habit, once acquired*

	Proteid and Gelatine.	Fat.	Carbo- hydrates.	Salts.	Extractives.	Water.
n.						
.	1.0	...	8.3	0.5	...	89.3
1 .	4.4	..	65.7	1.5	5.5	20.8
.	5.5	...	62.8	2.3 (Acids 1.2)	7.3	20.0
l) .	2.4	...	66.2	1.5 (Acids 2.7)	...	26.4
.	2.5	...	74.7	4.1	..	14.0
	practically no proteid					
.	10.1	10.0	...	2.7	...	5.8
.	15.8	62.6	7.4	2.9	7.8	4.6
.	14.9	66.4	9.7	1.8	3.2	3.7
5 .	24.0	54.0	10.0	3.0	3.0	6.0
.	6.0	57.4	31.8	1.3	...	3.5
.	6. (soluble)	50.44	4.20	2.75	6.40	5.23

thus, can be *transferred* to other conditions. This slow eating may be a starting-point for the general habit of patience, steadiness, self-control, thoroughness, and—disregard for orthodox custom. Few “feats of will” shall be impossible for the man who for a whole year has swallowed no mouthful until he has masticated it as often as Mr. Fletcher suggests!

We now come to the amounts of different foods to be eaten, and the sources of our food supply; and here the important thing is not how much of a given element, such as Proteid, a given food contains, but how much of that element we ourselves, as individuals, can absorb. Without digestion we get no nourishment from our food; we simply add bulk to our body, and bulk of which we have to get rid at great expense of energy. A man's wealth consists not in what he possesses, but in what he possesses *ready for use*.

Proteid is the most important element in food: animals starve without it. All high authorities, such as Pavy, Gamgee, Bunge, Foster, and Hutchison, are agreed here. The following Table gives Proteid values, and some of the other values. But about many points there is much dispute. Each reader should correct the Table according to his own experiences. Thus for *him* white bread may be less nourishing, and bananas or pea-soup or apples more nourishing, than in the Table, which, compiled from Dr. Hutchison's “Food and Dietetics,” has already appeared in ‘Better Food for Boys.’ To that Table we shall add some of the food-products which are becoming so important in this age of hurry and worry. We must eat nourishing food, and, if we hurry and worry so that we do not digest it, then it is better to have easily digested or even the so-called ‘pre-digested’ foods. And this is why, in a Table of Foods, we set Plasmon so high. However much we hurry and worry, we still probably digest the greater part of it. Dr. Haig's test for the amount of Proteid absorbed will be found in another work (“Failures of Vegetarianism”).

The following Foods can be safely recommended as worth a fair trial. So far as I can judge by analysis and by experiment, they are free from harmful elements and they are nourishing; I certainly find them pleasant to the taste.

Boyd's Malted Banana Flour (300 Clapham Road, S.W.). This includes Wheat-phosphates and the solids of Milk.

Cheddarette Biscuits are ingeniously-made sandwich-biscuits with Cheese. Mr. Hughes (88 Moor Street, Birmingham) also makes the best Hovis biscuits that I know.

Foods of the International Health Food Association (70-74 Legge Street, Birmingham; Battle Creek, Michigan, U.S.A.). Besides Protose, Nuttose, and Malted Nuts or Bromose (over 20 per cent. of vegetable Proteid), Granose is an excellent Grain-product.

Grape-nuts food (Postum Cereal Co., Temple Chambers, Temple Avenue, E.C.; Battle Creek, Michigan) is rich in the valuable salts and soluble carbohydrates, and has about 12 per cent of Proteid. Being pleasant and dry it excites the saliva and compels careful mastication, and therefore should be very digestible as well as strengthening.

Hovis (Hovis Mills, Macclesfield). See Table.

Nucoline Butter (Cairn Mills, Silverton, E.) is useful for cooking, and for adding to bread. Vejsu is similar. Both seem to me very pure.

Nut-Foods (London Nut Food Co., 465 Battersea Park Road, S.W.). These probably contain about as much Proteid as meat (say 20 per cent.), and some nut-oil etc. Grain Granules are another speciality.

Pitman's Vigar Oil (for Salads, etc.)

Plasmon: see Table.

These and other food-products* can be ordered through the Pitman Stores, Corporation Street, Birmingham.

This Table is not to be relied on except as a general guide, for a good deal of the Proteid of grains may become heat and fat rather than act as Proteid, which alone can repair waste. Nuts and cheese, if imperfectly masticated, or if not suitable for the individual, may have very little value. Tea and other drinks may destroy, or prevent the digestion of, a vast amount of

* Force, Shredded Wheat, Tiscuit, Wallace's Almond Crisps.

Proteid or of starch or of both. (See "Failures of Vegetarianism"). Cooking may remove the valuable elements of some foods, and, by adding water or by taking away water, it may utterly alter the food proportions. Thus raw meat may contain 20 per cent. of Proteid, and cooked meat 34 per cent. Wet grains may contain only a small proportion of the Proteid which dry grains contain.

Of Proteid (for other quotations, see "Better Food for Boys,") Professor Sir Michael Foster says: "Proteid matter we must have always. It is the only food-stuff which can renew the nitrogenous proteid matter of the blood and so the nitrogenous proteid matter of the body. We might indeed manage to live on proteid matter alone and out of it, with the help of a few minerals, we might renew the whole blood and build up any and every part of the body. But it would be uneconomical and unwise to do so."

Besides Proteid, we need material for fat and heat. It is true that Proteid can supply these, but, as Foster says, it is unwise and uneconomical to use it in this way. It is better to take starches and fats or oils as 'Proteid-sparers.' Oil or nut-fat or nut-butter are said to be digested at least as readily as ordinary fat or butter. The starches can be obtained from grains or vegetables. The fat person can give up fattening materials and live on Proteid and 'Salts' alone, until his weight become normal again. An ordinary person is said by certain authorities to need the following proportion of Proteid, fat or oil, and starch. The latter he can easily get from fruits and grains and vegetables.

Wilson's Table (in "The New Hygiene") gives these proportions:—

Water	666	parts.
Proteid or Albumen	43	"
Fats and Carbohydrates	133	"
Mineral Salts	6	"

Prof. Atwater's Table:—

Proteid or Albumen	30	"
Fats and Carbohydrates	130	"

Mrs. E. H. Richard's Table :—

Proteid or Albumen	40	"
Fats and Carbohydrates	140	"
Mineral Salts	10	"

Voit's (German) Table :—

Proteid or Albumen	25	"
Fats and Carbohydrates	125	"

It is needless to say that for over-fat people and for young people the proportions will be very different.

Besides Proteid and fattening and heating material, we must also have "Salts," and water, and—so they say—cellulose or fibre. All these we can get from grains and vegetables and fruits. Thus figs and prunes will be good foods.

Each must decide for himself, but each must have enough Proteid and "Salts." Some may take Plasmon as their basis; others, like the gorilla, may use nuts and grains and fruits. The following neat little Table is from "Good Health."

Grains, Nuts, and Fruits all have Water and "Salts."

	Oil		
		} Nuts	
Grains	{ Proteid		
	{ Starch	{ Dextrin	} Fruits
		{ Sugar	

Of *Cooking** we can say very little here. There are hundreds of good cookery books, but the vital laws of cooking are constantly ignored. Thus, to take a simple dish like apple-pudding: apart from the unwholesomeness of the pastry, the apples are generally peeled, and the cores are thrown away. Instead of this, the peel and the cores should be boiled, and the juice from them should be strained and added to the pudding. Again, the water in which vegetables are boiled is generally thrown away. As a rule it should be served with the vegetables.*

* See special chapter in "Good Digestion," (George Routledge & Sons.)

'Duplex' Boilerettes can be bought at 5 First Avenue Hotel Buildings, Holborn, London. We often have fried foods set before us, though they are hard to digest because the frying may toughen the food and burn up the fat. We also have starchy foods set before us, scarcely cooked, and perhaps saturated with water. Raw starch when it is exposed to the saliva will often fail to change appreciably. We are apt to swill down wet, starchy foods (e.g. porridge) with hardly any saliva at all.

Combinations of foods are a difficult problem. If the digestion is at all weak we should not eat vegetables and fruits at the same meal. Fruits and grains may be eaten at one meal, and vegetables and grains at the next. Fat interferes with the digestion of starches, and some say with that of Proteids. There are many other rules, a few of which have been given elsewhere. Variety is often urged in diet, but there should not be much variety at the same meal. For variety tempts us to overeat; and if there is much variety there is almost bound to be one bad combination or more.

Of Food-combinations Dr. Densmore says:—"It is of great importance to health-seekers that they not only habitually use few kinds of food, but that they use these foods continually day after day and month after month. Two conditions are gained by this practice: the digestive organs, becoming used to a given article of food, more readily digest it than those foods to which the system is not accustomed, and it will also be found that by following a continuous diet, although when one is hungry the food is relished as well as any, as soon as the needs of the system are met, there is much less appetite than when one is partaking of a variety of foods, even when a full supply has already been taken."

In spite of the theory (very likely true up to a certain point) that "more life is obtained from that which has recently lived, "I prefer, personally, to use the Plasmon basis, varying it sometimes with nuts and cheese, and supplementing it with Hovis, apples and other fruits, and spinach and other vegetables. I like to avoid potatoes, sugar, and oatmeal, and I now find that the pulses are not best suited for my sedentary life.

But each must choose for himself. He must decide on the kind of food which he will use, and the amount which is sufficient for him. And he should discard what disagrees with him after a fair trial.

A few words must be said in anticipation with regard to stimulants of various kinds. For the most part it is safer to avoid them, if only because they are expensive, and have not yet been shown to be necessary, and have not yet been shown to be harmless. Drugs have as their best work to remove whatever clogs the blood, so that nature and the life-forces may freely flow and do their work. Nature and the life-forces within must do the real healing.

Of alcohol I have written elsewhere. It may have saved many people from death, and it may possess a certain value in providing heat; but it is expensive, and its effects upon the digestion of various kinds of food, and upon the brain, and upon the muscles, and nerves, seems on the whole unsatisfactory. It is only in cases of fatigue etc. that its use seems at all justifiable.

Of tobacco I cannot speak from experience; but (see below) it is liable to similar objections to those which have been brought against alcohol.

What of the Flesh-foods?

By using the Flesh-foods or Mixed Diet, we may store up two or three grains of "Uric Acid" a day. By using meat-extracts etc., we may store up a far larger quantity.

No one has yet proved that Flesh-foods, whether meat or fish or fowl, contain any elements which our bodies need and which they cannot get either from the animal fleshless world, or from the world of plants, or else from man's laboratory within himself.

Why should the Flesh-foods be given up? A fuller argument has appeared elsewhere. Quite apart from the diseases with which Flesh-foods are commonly associated; quite apart from cruelty to animals and to those who are connected with the trade of Flesh-foods; quite apart from the expense of the Flesh-foods; quite apart from the fact that they seem to demand irritants (such as mustard and pepper), and that they may affect the palate, deadening it to the beauties of other foods; quite apart

from all this, the mere fact that the Flesh-foods all contain "Uric Acid" is in itself sufficient to make us avoid them until we have shown that they are necessary for us.

Dr. Haig has pointed out the effects of "Uric Acid" upon the blood—how it tends to raise the blood-pressure, and how the raising of the blood-pressure produces a vast number of secondary effects, differing according to the individual etc. His Table of "Uric Acid" (and the kindred Xanthins) gives the following proportions, in grains per lb. :—

Soup made from meat	. . .	1.4
Hospital beef-tea	. . .	7.0
Mutton (cold roast leg)	. . .	1.1
Kidney of Sheep	. . .	3.5
Liver of Sheep	. . .	6.5
Mackerel	. . .	2.2
Herring (kippers)	. . .	6.4
" (bloaters)	. . .	2.2
Beef-steak (raw).	. . .	1.3
Meat-juice	. . .	49.7
Meat-extract	. . .	63.0
Tea (dry Ceylon)	. . .	75.0
Coffee (dry)	. . .	70.0
Cocoa (dry)	. . .	59.0

Dr. Haig also finds "Uric Acid" or Xanthins in the Pulses (Peas, Haricot Beans, Lentils), Asparagus, and Mushrooms. See Additional Notes.

He has shown that such diseases as Epilepsy, Bright's Disease, Melancholia, Dipsomania, etc., are all *accompanied* by high blood-pressure, and that high blood-pressure depends chiefly, if not entirely, upon the amount of "Uric Acid" in the system.

Dr. H. S. Brewer, in his "Alkaloidal Clinica," says :—

"People who confine their diet to meat, have higher temperatures; and higher temperatures consume the vital principle that prolongs life. The veins and arteries in meat-eaters are gorged and dilated, and fever is almost always present."

Eggs may be harmless if we take their white only, but their yolk contains a substance which may be akin to "Uric Acid." To be on the safe side, therefore, we should avoid the yolk of eggs, or at any rate of eggs that have been thoroughly cooked. See Additional Notes.

Something akin to "Uric Acid" is also to be found in tea and coffee and cocoa. Many of the abuses hurled against tea and coffee are gross exaggerations. The abusers ignore the immediate effects, which may be extremely valuable in emergencies. They seem to think that, because certain elements in tea and coffee have been sufficient to poison rabbits, therefore they must always be bad for men. We shall speak of tea again, later on.

But very few advocates of "Vegetarianism" have taken into account another essential factor in the problem. It may be well to inveigh against all Flesh-foods, against tea, coffee, and cocoa, against alcohol. But how about certain *starchy* foods for certain people?

More than once I have insisted on the indisputable fact that at present *most people eat very fast*. Such fast eating is probably more disastrous with starchy foods than with any others, as Dr. Densmore and Mr. Wallace have ably demonstrated. What the cost of acid fermentation may be to the nervous system, we cannot possibly estimate. And that certain starchy foods do ordinarily produce acid fermentation with thousands of people, needs no proof of mine. The Table (above) will show what foods are richest in starch, though different kinds of starch act very differently with different individuals, quite apart from cooking etc. Of these different foods I shall select "Bread" here, though perhaps oatmeal would be a more striking example in connection with this acid fermentation. I quote from what I wrote some time ago.

"It often seems to me that one of the greatest difficulties in connection with food is the Bread-problem. The term *Bread* is used so vaguely. Do we mean Brown, Wholemeal, or White? And which of these has most Proteid? It is usual to say that White has little, while Brown and Wholemeal have much. But, though one grants the first place (for Proteid) to Hovis, yet Atwater gives White as much Proteid as the other kinds, or even more (though of course less fibre and less 'Salts'). Again, do we mean Crust or Crumb? For Atwater and others set the difference between the Proteid value of Crust and Crumb as follows:—"

Crust 6.70 Crumb 0.75!

"Besides these doubts as to whether a given piece of Bread contains say 8 per cent. of Proteid or only 1 per cent., there is always the matter of Starch. What is the precise effect of Starch on any given person? If it becomes a kind of sugar, and sugar in its turn a kind of alcohol, then may not Starch (beyond a small quantity) create serious mischief by fermentation? Though we need not take all Dr. Densmore's inferences for granted, yet he makes out a strong case at any rate against an excess of Starch for many people, and therefore a strong case against ordinary white bread for many people."

Those "Vegetarians," therefore, who so commonly, and (usually) so dogmatically, urge all alike to make Bread or some starchy food their "staff of life," fail to realise how disastrous the result may be.

Yet another item. When we study the practical working diet of an average "Vegetarian,"* we frequently find not only tea or coffee or cocoa, and perhaps the pulses (which may be unsuited to the sedentary life of the individual), but also the irritants, especially pepper or mustard. Of salt—that unsolved problem—I shall not say anything here.† But pepper and mustard are decidedly irritant: about this there can be no shadow of doubt. Surely they are among the very *first* things to be given up.

A few words must be added about the very difficult question of DRINKS. I say "very difficult" since in my opinion and in the opinion of millions of others the most pleasing drink-flavours are at present to be obtained from alcoholic drinks and from tea or coffee.

If people really desire any drink besides the soft water which they can get in fruits and well-cooked vegetables,

*We must except the important branch of Wallace-ites, whose dietary seems to me to be far the *safest* of all the Simpler Food varieties in respect of avoiding what may be injurious.

†Mr. J. Wallace's writings on Salt give very powerful arguments against its use. The difficulty of abjuring Salt is that one is likely to find it nauseating if ever one eats food which contains it. And in how many houses or restaurants is one offered food that does *not* contain Salt and other objectionable ingredients?

then of course pure and fresh water (See Chapter XVII.) comes first. The "Ralston Health Club" Text-book has some good remarks on the subject. "Water, especially distilled water, serves as a solvent to various matters in the system. A single swallow of very cold (pure) ice water not only does no harm, but is beneficial to the mouth, palate, and throat, if either held or dropped quickly into the stomach; though several swallows at once will lower the vitality of the heart, yet a glassful may be taken sip by sip. To rinse the mouth may often be better than to drink water. The water of fruits is both soft and pure."

But if people *must* have something with a taste, then the following hints might be useful:

(Of the values of Fruits and Vegetables, and of some kinds in particular, we have not the space to treat.)

1. Roasted wheat may be boiled, and the resulting tea may be drunk with milk or cream, or with lemon-juice.

2. Lemon-juice may also be added to plain wheat-tea, or to oat-tea (which has been known to cure dipsomania, and might be valuable in fevers), or to bran-tea (said to be excellent for the brain). Barley-tea may be tried. These may be taken hot or cold.

3. Fruit-juices (made from slices of apples etc., boiled in water) are good, if they are not syrupy with sugar. Apple-tea, blackberry-tea, blackcurrant tea, etc., have all had their "devout lovers."

4. There are some who can drink pure oil without feeling nausea; and they say that its effects are excellent. But I have not tried it consistently. It is now being largely used in America (see the "Medical Brief") in the cure of Appendicitis and other diseases.

5. Buttermilk is becoming a very popular drink in America. It can be obtained even at Saloons (Public Houses), and at all the Dairy Restaurants. It is found to be one of the most refreshing substitutes for alcohol.

6. Of herbs and herb-teas I shall say a few words in the following Chapter.

CHAPTER XVI

DRUGS ETCETERA

SOME years ago I read a large volume, of many hundreds of pages, entitled "*Nature versus Drugs.*" In this volume, from beginning to end, I believe that not one single word was ever said in favour of one single Drug. The argument was based upon the statement that "Drugs are not natural: they introduce into our bodies something which is alien to them, something which cannot be assimilated and become part of them, something which the system must expel at great loss to itself."

1. Let me answer the latter objection first. If we eat fruit in the ordinary way, we then "introduce into our bodies something which is alien to them, something which cannot be assimilated and become part of them, something which the system must expel at great loss to itself." I mean fibre or cellulose. And yet nearly all the highest authorities are agreed that it is beneficial, because, among other results, it gives work to some organs and bulk to the excretions.

2. Drugs are "unnatural." But disease is also "unnatural." We wish to restore nature; yet the quickest way to do this may not be merely to live "naturally," but to help in some apparently "unnatural" way. However intimately the Natural-Cure exponents may claim to understand nature, yet they certainly have no right to dogmatise about the *quickest* way to restore nature. To obey her laws while we are in well-balanced health is one thing. To know what her laws are when we have seriously upset the balance is quite another thing.

The opponents of any and every use of any and every Drug will say: "You must not try to restore the balance

quickly: Nature works slowly." And yet one *has* seen storms and deluges of rain, and earthquakes. *Nature does sometimes restore the balance very quickly!*

3. The fact of it is that these extreme Drug-opponents forget how, when once the balance has been upset, when once disease has come, *we probably have before us a choice of evils*. Let us assume that the system is clogged by some poisons. *Every day during which those poisons remain in the system is so much to the bad*. Let us assume that what is called the "natural" way, i.e. the slow way, will take ten weeks to clear those poisons out of the system. It will apparently add nothing injurious to the system. But during the ten weeks the poisons that are already in the system are injurious to the extent of let us say x .

Now consider that which is called the "unnatural" way, i.e. the quick way. This does not include *all* quick treatments, but a few, of which I give samples below. The quick way adds another poison to the system, and we may say that nature, while expelling some of this poison, expels most of the old poisons also, within a week. Some of both poisons may remain, and nature may have lost much energy by the effort. In another week no appreciable poisons may be left. Let us denote the loss of energy, and the harm done by the two poisons during the two weeks, as y . During the next eight weeks there is (comparative) health.

The problem then may be this. Is x , the harm done by the clogging poisons during ten weeks, worse than y , the harm done by these and the new poisons during two weeks, and by nature's violent effort to expel them?

Now this is not an argument for Drugs. It is only an argument against the extreme anti-druggists. I freely admit that most Drugs are expensive, uncertain even in their immediate effects, more than uncertain in their ultimate and full effects. I freely admit that quick "natural" cures may as a rule be far preferable. I merely wish to correct an unwarrantable exaggeration.

Let me also refute another even graver exaggeration.

Many of the "Christian Scientists" and "Mental Scientists" assert that Drugs have no effects beyond the

effects which *imagination* gives them. Yet a servant was once killed by an opium-pill which she "imagined" to contain some gentle laxative; and there are hundreds of similar examples. "Imagination" *may* utterly reverse the natural effect of a Drug, but it would be safer to say that the Drug will produce its natural and definite effect or effects—whatever they may be—*unless something* (e.g. imagination) *interferes*, and unless that something is strong enough to interfere effectually.

That Drugs have killed their thousands and tens of thousands no sane person can deny. There are hundreds of doctors who seem to delight in making a disease appear in the greatest possible variety of forms all over the body. Gout is "cured"—wonderfully clever doctoring!—but, unfortunately, headache follows; headache is cured—ingenious jugglery!—but, strangely enough, rheumatism is caused "by a draught." Well, we must try some medicine for that. And so the disease-ball is kept jumping jerkily about.

Dr. Dewey mentions a case in which "for 146 days, from 3 to 7 doses of morphine were put into the arm of strong man: morphine dries both mouth and stomach, and lessens all energies of the brain. The body itself was not ill; there was no hint of disease in it, yet drugs were prescribed which cost dollars by the score, and there were alcoholics by the gallon. For months they kept the mind in such a daze that there were only the imbecile mutterings of a dreamer in trouble."

Such cases are by no means uncommon. I was staying in a place lately where one patient used to receive dozens of bottles of drugs weekly. He did not appear to improve in health! The treatment in this instance was criminally experimental, as well as dishonestly expensive.

Elsewhere Dr. Dewey speaks more gently, but not less tellingly: "It had not escaped my notice, even before I began the study of medicine, that whether disease were coaxed with doses too small for mathematical estimate, whether blown out with solid shot or blown up with shells, the percentage of recoveries seemed to be about the same, regardless of the form of treatment."

The full effect of Drugs is absolutely unknown, even when we take Drugs one by one. When we combine them, as so many doctors and patent medicine-vendors do, we can have practically no idea of even a small part of what will happen. The "science of druggery" is a science of experiments, most of which are failures. However, it may be possible, as we shall see directly, that salt and water and bicarbonate of soda in the early morning help to clear the blood of "Uric acid," and Salicylate of Soda and water late at night may sometimes have a similar effect; they may hasten nature to lessen the period of depression. It is all very well to tell all people to "live naturally"; but the immediate effect of "living naturally" is, generally, thoroughly unpleasant. If we can excrete the Drug as well as the original clogging, the Drug may be valuable as a temporary restorer of balance. Unfortunately, however, men and women regard Drugs as a means of covering a multitude of physical sins, which sins they have every intention of continuing when they think that they can do so without much pain or inconvenience.

And, besides this, Drugs should never claim to be more than anything else but a makeshift to be used until better means are found—a makeshift to help nature to restore health. For nature is the real healer. The Drugs can at their best only start nature going again until she can work herself by herself. Of course it might be better if other means could be found, such as exercise and the water-treatments. But, if people have no faith in these, they are little likely to use them.

What we have said of Drugs applies to sleeping drafts in particular. Those who spend night after night in restless insomnia may perhaps take some Drug like sulphonal and thus get sleep for a fortnight, and break the habit of insomnia. *If* they can then sleep *without* the Drug, the Drug has undoubtedly done good work, though it may be better to try other means first. We could apply this criterion to all sorts of things, e.g. to Cascara for Constipation.

And the use of aperient Drugs, in the absence of other known cures, does seem to have its defence. Few things

are more depressing and enervating than Constipation. I suppose it must have been a very fruitful cause of suicide. If an aperient Drug will remove the evil for a time, and will enable nature to work by herself afterwards, then that Drug has done good work. It is more than doubtful whether the constant use of aperients may not be better than constant constipation; but here also all sorts of other means should be tried as well.

Very similar arguments may be used about alcohol. It need never be taken when there is no call for it—that is, when there is no particular work to be done. But when a person is at death's door, or utterly tired out, alcohol, even if it be expensive and a mere make-shift, may yet be the best known way of restoring health, or, at any rate, the best known way near at hand. If only it be confined to emergencies, and be not taken habitually whether it be needed or not, it may have its valuable function, until some better means, such as a proper use of cold water or deep breathing, shall have been discovered.

For the chief plea of Drugs and Stimulants is that people have *faith* in them, and have not yet faith in nature as a healer. We must educate the people to trust to nature, and to use the means which nature provides, such as water, heat, exercise, air, and light; but, until we have educated them, we may have a choice between evils: either to let them continue as they are, or to let them use Drugs and Stimulants, which may possibly set them right for the time being, say by clearing the blood, and thus giving it a chance to circulate freely and remove refuse etc. Happily there are many systems that only need to be put right for a few days in order to be able to keep themselves right for months or years.

What we want is a large number of experiments, by prominent people, as to the value of the natural cures. We need leading people, and especially athletes, to set the example. It is probable that the common people will follow them, where they will not follow the faddists and enthusiasts.

The same applies to Diet. We need a large number

of prominent men, and especially athletes, to prove the value of a Simpler Diet, before we can expect this diet to be adopted by the great majority. It is of little use for fanatics to preach the value of the Simpler Diet. People will not believe them. They must see the effects first in the case of those whom they know and respect. They say to the fanatic what they ought to say but will not say to the physician: 'Heal thyself.'

Those who are *altogether* against all uses of Drugs, however, should read Professor Elmer Gates' experiments (*American Medical Times*, Dec., 1897,) or the remarks on "Suggestion" by Dr. Pitzer of St. Louis. Gates has found that extraordinarily minute quantities of certain materials will induce one-celled organisms to eat that which they would not eat before; Dr. Pitzer finds it best to use small doses of Drugs with some patients who expect this treatment—later on, these doses become unnecessary. And Dr. Dewey himself says: "Perhaps it is well, in the absence of a sound physiological hygiene, that the people who are sick and afflicted shall be buoyed up by fresh, printed promises."

Although we must admit that most Drugs would be coarse * forces (even if they only did what they are expected to do, and if they had no further effect), and though we may hope to see them more and more rarely used, yet *at present, for large numbers of patients*, they have their distinct value, not always because of their direct effects on the blood, but more often, perhaps, because they are a great help to the imagination. They are the crutch which will help certain people to walk by themselves.

In the Chapter on "Water" we shall allude to the use of salt and water with a little bicarbonate of soda, in the early morning an hour before breakfast time. This dose should be followed by exercise. Its effects are quite distinct from those of salt taken with food at meals. This latter use of salt is much discussed in the Medical Profession. Some doctors say that it is beneficial; others that it is harmful. The effects of salt and

* Minerals are at the bottom of Nature's scale of forces. See 'Light and Color,' p. 279.

bicarbonate of soda and water seem to include effects upon "Uric Acid" in the body, helping it to pass out with the urine; and also effects in reducing fatness. Salt and water has likewise often been found a preventive of sea-sickness. As we said just now, if the system can by help of the salt eliminate not only the Uric Acid etc., but also the salt itself, then the salt has a function as a sort of "chucker-out."

Salicylate of soda, about ten to fifteen grains, has had a similar effect on "Uric Acid" in a number of cases, especially when the blood has been acid. The dose is usually taken not the first thing in the morning, but the last thing at night—at least an hour and a half later than the evening meal.

There are other Drugs which might be valuable under certain conditions—for instance, camphor in the case of colds. But these cannot be enumerated in this book. Of most of them it must at present be said that, while their effects are so uncertain, it seems safer to leave the matter out altogether. This book aims at suggesting chiefly what the individual may do for himself without the costly aid of the Physician or the Chemist.

Some time ago I wrote thus about Drugs, and, lest any of the above remarks should be misunderstood, I have thought it better to quote the words here, at the risk of some repetition. "They may injure the system, but so does ill-health. Suppose that a man has much 'Uric Acid' in his system, and he refuses to adopt simple treatments, because he has no faith in ~~them~~, and suppose that this man agrees to take salt and water and bicarbonate of soda, or salicylate of soda and water, and suppose that these Drugs help him to get rid of his "Uric Acid." They may do harm to his body, but is not this probably better than that the "Uric Acid" should continue to circulate in his system? When once he has got rid of the "Uric Acid," he may need the doses no longer. It seems to me that this argument in favour of certain Drugs is unanswerable. They may not only quicken the process of cure, but they may also be the only means which a vast mass of people will consent to adopt to-day. In future years

people may be enlightened, and may consent to do without Drugs. But at present most people are in a hurry. They will either have a try at a quick cure, or else will have no cure at all. They hate patience. Their motto is '*Druggery without Drudgery.*'"

Obviously *it is a choice of evils.* By all means use other helps if you can rely on them. But do not imagine that people have justly condemned all uses of all drugs because they say that all drugs are 'unnatural'; that none of them nourish. True: but excess of "Uric Acid" is unnatural also; disease and dis-ease are unnatural also; *which is the more 'unnatural'?* For the first three weeks, perhaps, the salicylate of soda; but what of the next twenty-one weeks? If we can restore nature's harmony (or at least apparently do so) thus quickly, shall we dare to refuse Drugs?

Let us therefore maintain, if we like, that with Drugs the thoroughly healthy and natural man has nothing whatsoever to do; but let us remember that the unhealthy and unnatural man must somehow restore the balance, and it is better to let him use Drugs *if* they hasten the process, than to let him give up all attempts at a slow cure, because he cannot stand the tedium and depression any longer. *One week he can tolerate, or even three weeks, but not six months.*

Let us hope for the age when people will not need Drugs, or fasting, or Lebensweckers, or other violent cures. But at present let us never forget that the mania for hurry has its grip upon the majority, and is their master. Let us ever be asking ourselves not *what is the best ordinary diet etc. for the healthy man, but what is the most feasible temporary diet etc., for the unhealthy man until we can restore health.* Then, of course, we may give up the Drugs.

Meat-juices and Meat-extracts may be reckoned among Drugs. As a rule they are devoid of nourishment. Advertisements tell quite shameless untruths about them; and as yet we have no censorship of Advertisements. Experiments with beef-tea have given the most astonishing results. I repeat two of them here, from one of Dr. Kellogg's books.

He first describes how the limb of a frog can be made to contract its muscles if one administers electric shocks ; after a time, however, the muscles become exhausted, clogged with waste-products. They cease to move in answer to the stimulus, until we shall have washed them with a weak solution of salt and water. They will then be able to move again. Next he goes on to say :—

“If a fresh muscle be prepared, and strong beef-tea or solution of beef-extract applied to it, the muscle at once becomes exhausted and unable to move, just as if it had been working for a long time, but without having done any work whatever. The reason is that the beef-tea or beef-extract is simply a solution of those poisons which are developed in the muscles by work—those poisons to the paralysing effect of which are due the fatigue and inability to contract.

“In experiments which have been made by Horsley and others, it was found that, when parts of a monkey's skull were removed and the brain was exposed, the muscles of the legs, arms, etc., contract when electricity is applied to special portions of the brain. But if to a brain thus exposed a solution of beef-extract is applied, the muscle at once loses its power to contract, being paralysed by the poisonous waste-matters in the beef-extract.

“The amount of beef-juice required to kill a rabbit of given weight (by injection into the veins) is less than the amount of urine required to produce the same effect.”

One more quotation must suffice : “In the alimentary canal, the germs which are most dangerous and deadly to human life grow most rapidly in beef-tea and other preparations of animal tissues. Liebig himself confessed that beef-tea was not a food, that it did not make blood and flesh, that it was a non-nourishing stimulant.”

The author of “Light and Color” recommends the use of water which has been left in a coloured lens (Chapter XXI) and hung in the sun-light, rather than the use of coarser drugs. His remarks on the connection of Drug-properties and Drug-colours are most interesting. His suggestion of Yellow-Lens water for constipation, of Blue-Lens water for nervous over-excitement, are not to be dismissed with a laugh ; since, in so far as they contain truth, and in so far as the results are not due merely to pure water, the future of so simple and cheap a method is assured. Few, however, are likely to try his plan. And in cases of ague, for example, a person is more likely to resort to quinine, which has often suc-

ceeded, than to a "less coarse" remedy; in cases of gouty diseases, to salicylate or bicarbonate of soda.

Herbs cannot all be reckoned as *Drugs*. Herbs are said to be best in the spring, when they are young and juicy, but, anyhow, herb-remedies are not among the most desirable. In the first place their results are not uniform with different people; and, in the second place, unless they have enabled nature to continue her own work without their help, they have failed of their proper function. Their general function is to set the wheels of nature going until these wheels can go by themselves. Thus, for instance, dandelion, camomile, or celery may be used, and many may find these effective both for restoring health and for maintaining health; but, if we come to rely on any one of these for health, we are to a certain extent wanting in self-sufficiency. We hear a great deal about the independence of the mind with regard to external conditions, but we hear far too little about the independence of the body. The body should be healthy independently of the various external conditions. It should not rely on certain conditions for its health. Perfect air, light, heat, as well as herbs and fruits, are very well in their way, and so is exercise, but he who relies on these things for his health is not self-contained. A man is far more to be envied who can be healthy under adverse conditions.

The virtue of herbs and similar simple remedies is that they are very easy to use and very cheap. As an instance we might take the yeast-balls. Little balls or pills are made from fresh yeast. A certain amount of food (for instance, biscuit) is chewed and made ready to swallow, and then into that food, while it rests on the tongue, are put one or two yeast-balls. Then we swallow the food. This, at any rate with many ladies, has been found to be one of the simplest cures for constipation. It is not guaranteed as a safe cure for every one, but at any rate it is very simple. Personally I should not care for it.

As to *Alcohol*, much has been written about it in other works. Though with the Simple Foods it may prove

comparatively uninjurious, yet, after prolonged experiments, I have found it to possess scarcely any power, in my case, to increase activity or endurance or skill of body or mind. It is undoubtedly expensive. And those who have the power to stop at a certain point, or altogether to cease to take Alcohol, may yet be setting a dangerous example to the thousands who (as yet) certainly have exhibited no such power.

An able writer in a well-known Health-Magazine remarks: "If the lives of intemperance were limited to the life-time of the drunkard alone, the consequences, however disastrous, would not yet be so direful as when viewed in the light of heredity. The children of drunkards rarely possess normal constitutions." We shall speak of Alcohol again in Chapter XLIV.

Of *Tea and Coffee*, also, little can be said here, except that, as a general rule for most people, they are safer avoided, if only because the habit when once acquired is extremely hard to eradicate. A quotation from "Good Health" will show an extreme opinion on the subject. It is by Dr. Kellogg, who has treated many thousands of patients of all kinds, and has restored the majority of them to vigorous health.

"Tea and coffee are discarded from the Sanitarium bill of fare because they are poisons, mild intoxicants, and capable of producing decidedly injurious effects upon the nervous system, and are, to a high degree, detrimental to digestion. The digestion of starch ceases entirely in the presence of tea or coffee. Tea is, on the whole, more detrimental to starch-digestion than coffee, but both are in the highest degree objectionable. They interfere with the action of the salivary glands by rinsing the food down before it has been properly insalivated. They dilute the gastric juice and prevent the action of the saliva upon the starch both in the mouth and in the stomach. Sir Wm. Roberts showed that *tea and coffee interfered with the digestion of Protein*, and that their total effect is to delay or prevent digestion."

Tea is said to retard the digestion from 30 to 37 per cent., and also to paralyse the saliva which should digest

starch. If it be taken at all, China tea is preferable, for it has in it less thein and less tannin. But the experiments as made above apparently omit the digestion that goes on after the food has left the stomach. This is serious neglect.

There does not seem to be a vital difference between tea, coffee, and cocoa. All seem to retard the digestion. Cocoa has in it theobromine, which is akin to the caffeine of coffee, the thein of tea, and the "Uric Acid" of meat. Cocoa is said to be nourishing, but it is very poor in Proteid: it is stated that over seventy large breakfast cups have to be taken to give the $4\frac{1}{2}$ ounces of Proteid which are supposed to be needed in the average day's food! Cocoa contains fat and starch, however, and together with milk may be of some use. Many, however, say that roasted wheat, while a far more nourishing drink, is equally satisfactory in other ways, and has in it nothing injurious. Certainly cocoa cannot be said to be a good thirst-quencher for most people. Plasmon cocoa is an exception.

The reasons against the stimulating and irritating *saucers, and pepper, and mustard* are different. These sauces do not, as a rule, contain "Uric Acid" or its sisters. They have a different effect. It was such that, when Alexis St. Martin's stomach was examined, pepper and mustard made it blush, very much as they would inflame a raw wound. The inside of our stomach, however, is not sensitive enough to tell us about this.

Besides the avoidance, as much as is feasible, of alcohol, tobacco, drugs, meat-juices etc., and irritants, it is as well generally to avoid any drink either during a meal, or within half an hour before or an hour and a half after a meal.

If we do use Drugs etc., we might be wise to think over Mr. Horace Fletcher's words: "Don't *drink* soup! Don't *drink* milk! Don't *drink* beer! Don't *drink* wine! Don't *drink* syruped sodas for the taste of the syrups! *Sip everything that has taste* so that Taste can inspect it, and get the good out of it for you!"

With regard to Tobacco, "Good Health," for Oct..

1897, collects some interesting quotations as to the effects of nicotine etc. A few may be cited here.

"1. Put a tobacco victim in a hot bath; let him remain there till a free perspiration takes place; then drop a fly into the water and the fly will instantly die."

"2. W. E. A. Axon (in the "Popular Science Monthly") asserts that the nicotine in one cigar, if extracted and then administered in a pure state, would suffice to kill two men."

"3. The Indians used to poison their arrows by dipping them into nicotine, convulsions and even death being the result of these arrow-wounds."

"4. Brodie, Physician to Queen Victoria, applied nicotine to the tongue of a mouse, a squirrel, and a dog, death being the result in each instance."

"5. Set an open bottle, containing a small quantity of this oil, under an inverted jar, taking care that the fresh air is not excluded. Put a mouse or a rat under the jar, and death presently follows, simply from the animal breathing the poisoned atmosphere."

The whole article, together with the statistics collected by Dr. Jay W. Seaver, of Yale University, from various students, with respect to their height, weight, chest-measurement, and so on, and those collected by Professor Hitchcock, of Amherst College, should be carefully studied.

CHAPTER XVII

WATER: INTERNAL AND EXTERNAL USES

Introductory Note.

Of all the "natural" treatments (as distinct from the treatments by drugs or operations), Water-cures stand in the front rank. They were recognised as invaluable long before the time of Hippocrates, and, after him, among the Romans; they are recommended by their cheapness, by their general success, and by their simplicity. Whereas the *Materia Medica* cannot be mastered in a life-time and might be of comparatively little use when mastered, the principles of the Water-cures, at least in common diseases and complaints (such as fever, constipation, small-pox, etc.) could be grasped after one day's thoughtful reading.

And yet there is among our masses and "classes" the same objection to simple Water-cures as there was to the seven bathings in the Jordan. The mind seems to crave some great thing—sudden, radical, expensive.

In this Chapter I have tried to give a few of the many different treatments, which I must reserve for a future volume. Even a single example, the Neutral Bath (i.e. a full or partial bath kept at about the temperature of the body) lends itself to no less than ten purposes. And another example, complete or modified Fasting (Chapter XIV.), with plenty of hot or cool or cold water used internally as well as externally, has been known to restore health and to remove the great majority of ordinary ailments.

Of the uses of water from the various coloured Lenses* (Red, Yellow, Blue, etc.), we shall speak later on, in Chapter XXI. We shall show that water from the Yellow Lens may be used as a help against Constipation, and as a Nerve-tonic for the Liver and Kidneys etc.; that water

*The idea needs careful investigation by specialists.

from the Purple Lens may be used as a help against Indigestion, and, with some salt, as a nasal douche; and, water from the Blue Lens, as a hair wash; and so on. The Blue might be useful as a Nerve-quieter, as an astringent, as an antiseptic, as an "anti-inflammatory," as a gargle for sore throat, as a wash for sore eyes and sore places generally, as a wash after a sweat, etc. Here, as elsewhere, we repeat: *Experientia docebit*. The idea is not to be rejected with ridicule and without experiment.

We must content ourselves, however, with a very brief discussion of the outlines of the Water-cures, recommending each cure as **no more than worth a trial by each individual.**

(A) INTERNAL USES.

Water, when taken internally, may have effects closely akin to its familiar effects when applied externally: for example, it may be cleansing, or soothing, or invigorating, according to the temperature etc. It has been stated by more than one writer that water which has stood for a little time in the sunshine becomes permeated with magnetism, and may act as a most invigorating drink. I do not know whether any experiments have been made in England as to the effects (if any) of electric light on water held in coloured vials.

When shall we take water? That is the first question. The safest general answer is, not until an hour and a half after any meal, and therefore by preference in the early morning or late at night.

How much shall we take? Too much water makes the blood weak, and thus gives more work to the heart. The heart, in order to pump a certain amount of healthy material through the body, has to pump more blood if the blood be diluted. And, besides this, a great deal of fat (so-called) is really water. On the other hand, too little water makes the blood thick and congested. And therefore the individual has to find the happy medium. There are some who need vast quantities of water, and there are some who are better without it altogether. Such people get enough liquid from fruit etc.

Should we take hot or cold water? Or should we perhaps take them alternately, hot first and cold after-

wards? It is probable that very hot or very cold water is not good for those who are already healthy; but for the unhealthy very hot water seems generally to be preferable. The Salisbury cure owes part of its success to its free use of water. There is no reason why, instead of the meat, one should not take a food like Plasmon or some other concentrated Proteid; and, instead of the water, apples. This would be far more scientific than the Salisbury treatment.

But, in spite of the many successes of the hot water treatment in the early morning and late at night, at which times one or two tumblers of steaming water are sipped slowly, and in spite of the many successes of the cold (even ice-cold) water treatment, a spoonful being taken at short intervals, cool distilled water is probably best for those who are in good or moderate health.

The general rule, besides the rule not to drink at or near meals, is the rule not to drink quickly. This is one reason why hot drinks may be preferable to cool or cold; there is less tendency to swill them down.

What shall we take in the water? Distilled water will apparently dissolve poisons in the body with great ease. But it is not every one who will consent to drink it. One of the Homburg springs undoubtedly has effected wonderful cures by the salts which it contains. It contains what is practically table salt with a little bicarbonate of soda. This seems to break up the "uric acid" in the system, if taken in the early morning long before breakfast, in which case it is usually preceded and followed by exercise.

Salicylate of soda, in various quantities, with cold water, is, on the other hand, taken late at night, long after the last meal. This also may break up the "uric acid" in the system, if the blood be already acid.

Lemons have the reputation of being blood-purifiers, and fruit-juices in general are worth a trial as refreshing drinks. These, either by themselves, or together with wheat-tea or oat-tea, are probably very valuable for the health. There are some who have cured themselves of dipsomania by taking oat-tea, or bran-tea (made from the bran of wheat). A little lemon can be added.

There is no space to mention the large number of drinks which various fruits etc. afford. Thus we can have blackcurrant tea, rose bulb tea, and so on.

For the use of water together with the stomach-tube and the enema I must refer to the Chapter on Apparatus (XXX.)

(B.) EXTERNAL USES

"Uncleanliness is a secondary, and often a first, cause of a multitude of slight disorders, and even of dangerous illnesses.

"For this cause, the greater part of the ancient legislators have constituted cleanliness, under the title of *purity*, one of the essential dogmas of their several religions; hence, the reason of their driving from society, and subjecting even to corporal punishment, those who suffered themselves to be attacked by the diseases which are engendered from uncleanliness; why they instituted and consecrated the ceremonies of ablution, bathing, baptism, and of purification even by fire, and by the aromatic effluvia of incenses, myrrhs, benzoin, etc. So that the whole system of impure taints, all those rites referring to things clean and unclean, which in after times degenerated into prejudices and abuses, were, in their origin, derived from the judicious observations made by wise and well-informed men, on the great influence which the cleanliness of the body, both with respect to its clothing and its habitation, possesses over the health, and, by an immediate consequence, over the mind and the moral faculties."—*Volney*.

Water applied externally, and especially cold water, has been known as a cure for many ailments from the time of the Persians and the Jews and other early peoples, and then later on among Galen's disciples, down to the modern revival under Kneipp, Priessnitz, and others. Water nearly always has some cleansing effect, even if it only helps to alter the circulation. For water must nearly always alter the circulation more or less.

Very hot water is good, especially as a tonic. (For its value in cases of sunstroke, see below). After very hot water we apparently need not use cool or cold water,

for very hot water closes the pores of the skin. Very cold water is good as a tonic, if we recover our circulation quickly afterwards. If not, we had better warm ourselves first, by warm water, or hot air, or massage, or self-massage, or exercise. After warm water (or air), we should always use cool or cold water. After cool or cold water, we should always rub ourselves until we are warm, and should then exercise ourselves. It may not be a bad thing for us to wet ourselves again with cool or cold water after we have dried ourselves.

Father Kneipp is best known, perhaps, because of his system of bare-foot walking in wet grass. I have tried this, and it is certainly most invigorating. The glow when one puts on one's socks again is delightful. But cold water-treading in an ordinary bath is almost if not quite as good, and when alternated with not too severe rubbing is probably better. I try always to give at least three minutes to the care of my feet every morning and every evening, and sometimes at mid-day also, when I take my second air-and-light-bath. Such a practice may seem ridiculous to the uninitiated ; but the initiated, even the most busy of them, do not look upon it as at all a waste of time, especially as compared with the first hour of a long dinner-party. Dr. Densmore says: "People having cold feet will be benefited by standing in cold water a short time just before going to bed, and by not wiping the feet. This practice encourages a flow of blood to the feet. Insomnia frequently may be overcome if one will arise from a warm bed, immerse the limbs, or the limbs and the body—not the head—in cold water, and return to bed without wiping. This excites a flow of blood from the head to the body, relieves the excited brain, and sleep follows.

"Perhaps the greatest novelty in Father Kneipp's water cure is in the practice, after a partial or whole bath, of dressing without wiping. If our readers suffering from defective circulation will put these suggestions to the test of experiment, distinct benefit will soon be found to follow."

Sandow also recommends this plan, though I prefer to dry myself thoroughly and then to wet myself again with cold water.

"Cold applications to the head reduce temperature; this allays inflammation, and thereby equalises circulation; encouraging the flow of blood to the extremities that before was determined to the brain. Thus we have the rationale of the rule: *Pour cold water upon the head* (which may be held over a basin), *or apply large cloths saturated with cold or ice water.* These cloths need to be changed as often as they and the skin become heated."

On the principle of "starting with easy tasks and conditions" (Chapter VII.), those who wish to try some cold water treatment (e.g., the cold plunge) should not begin it in the cold winter, but rather in the warm summer and autumn; and even then it may be better at first to bathe one part of the body at a time, the rest of the body being covered up or else allowed to have an air-bath. Benjamin Franklin, though himself a famous swimmer, knew well that the cold plunge was not the best treatment for all alike, at any rate to begin with.

Besides the very hot and the very cold baths or water-applications, we have the *alternate* hot and cold, or, if the circulation be poor, warm and cool water-applications. One of the best of these is the hip-bath. Two baths are placed side by side. One has in it hot or warm water, the other cold or cool water. For two minutes one sits in the hot bath, and for one minute in the cold bath. One should massage oneself with a wet towel or flesh-glove. This is repeated, and then, after the third time, one sits for one minute in the hot, and for one minute in the cold. Mr. Wells calls this treatment the "2-1-2-1-1-1." The hip-bath taken in this way helps to cure constipation and other diseases. When this form of treatment is used for the hands and feet alone, it may take away their coldness. When it is used for the feet alone, it often has the effect of removing sleeplessness.

The sitz bath, at a temperature of 104°, is considered by a high authority to be the most valuable of all baths. It is not violent nor unpleasant; after it, cold water should be used, or else cold hands or spongings may be applied at the front and back. This bath frequently relieves congestion of the brain, congestion of the lungs, and stomach-troubles, as well as constipation. During

this bath, the feet should be wrapped up in warm coverings or kept in warm water.

So far, we have spoken of the very hot and the very cold, and of the alternate hot and cold baths. We now come to the *warm* bath, which large numbers of people prefer to any of the others. It is an almost universal rule that after it cool or cold water should be applied: there is no need that it should be applied violently, or to the whole body at once. Then the body should be dried, and exercise should be taken. Afterwards (see above) it might be well to wet the body with cool or cold water before the clothes are put on.

It would be easy to write a large book on the various uses of the partial baths, such as the needle-baths, douches, sprays, etc. It is not hard to have an india-rubber tubing fixed to a bathroom tap. By this means one can direct cold water to various parts of the body.

Then, again, there are the various medicated baths, and the brine-baths (which seem to have some effect upon "uric acid"), the oil-baths of New Zealand and elsewhere, the pine-baths of Homburg and elsewhere, and the electric baths in most hydropathic establishments.

And the *wet sheets and packs* which are used in these establishments are even more valuable perhaps than the baths themselves. Only a word can be said about them here. The dry hot blanket, or the wet hot pad can be applied to parts where there is rheumatism, indigestion, etc. This will alter the circulation of the blood, and thus purify the blood.

The wet pack for the whole body, or only for a part of it, will have a similar effect; it will purify the blood and alter its circulation. Cold compresses are good for one who has a good circulation, and in general for the throat. Otherwise, hot or warm compresses are better, because patients dislike them less. Let us give an instance of a partial pack. You have a cold coming, and you are just going to bed. You wring out in cool water a linen band of perhaps a foot wide, and of a fair length. If you have a fine circulation, you can wrap this round you a good many times; wrap it round the waist, but not too tightly. Then over this, and overlapping it, wind two or three

thicknesses of flannel. Next tie them up securely, e.g. with safety-pins. At first the cold water will give you a slight shock. Then, as Bulwer Lytton found, a comfortable feeling will come over you, and you will probably get a most refreshing sleep. You may drink hot or cold water also, when you feel inclined. In the morning, or if you wake up in the night, you may take off the bandage, and wash the waist with cool or cold water. Dry it thoroughly, and wrap it up again with a blanket or flannel. Of course you must wash the old compress before using it again. This is one of the simplest remedies, for it works itself during your sleep. The moisture at the surface of your body circulates with the purer water of the compress. There is an interchange, and thus your system is purified. Besides, the general circulation of the body is altered by the warmth.

If you cannot get a bath, at least you can always get towels wherever you are, whether abroad or at home. If you wet a towel, you can rub yourself all over with it, and this will be almost as good as a cold bath, indeed better for many who have a poor "reaction." He who has a towel and a basin and cold water need not complain bitterly about the absence of baths abroad; and if he is staying at the seaside he can easily bathe or paddle during the day. It is a pity that grown-up people do not paddle more. They seem to be ashamed to do so, but the paddling and the exposing of the legs to the air must surely be a very good thing. Even to expose the feet alone to the air has been known to cure nervousness.

There are some who find sprays of water preferable to douches or ordinary baths; thus, for sleeplessness, they might have alternate sprays, hot or cold (or warm and cool). The apparatus for such sprays is not at all expensive.

One word in conclusion. Mr. Arthur Lovell suggests that, during each kind of bath or wash, the attention should be concentrated (see Chapter XXXV.) upon the action (whether upon the hand, or upon the water, or upon the part to which the hand applies the water, he does not clearly state). He points out that a habit thus easily acquired, like a similar habit of concentration

while one is using a tooth-brush or a hair-brush, becomes not only a training for the will and attention, but also a resort in time of need ; if trouble come, we shall find no difficulty in turning off our attention to such healthy and simple acts, whereas he who has not practised these might have his attention fixed and enslaved by his worry.

The *Westminster Gazette* for Nov. 8., 1901, gave these hints, in a most excellent article on "How to Wash." The writer, in a subsequent conversation with me, added two very useful pieces of advice :

1. Not to check oneself if one wishes to sing while washing.

2. To use this plan when one applies *cold water* to the body. To draw in a deep breath upwards, and then to wet first the right front, then the right back, then the left back, then the left front. I usually precede this plan by wetting the face and neck, then the feet and legs, then the spine ; and I follow it by wetting the chest and the whole front of the body.

After describing dirtiness and alluding to some of its causes (e.g. excessive or wrong food, bad air, inadequate exercise), the article says :—

"It may be allowed that eight out of ten people living an ordinary London life of work, worry, and ill-chosen food, correspond to some extent to this description. How, then, should they wash ? For we let the clean people alone ; it matters little what they do with their finely functioning organs, their sound filtering skin, and their hardy morning tub.

"Not being a doctor, not intruding, therefore, upon the question of general health, and suggesting only that "inside cleanliness" should be secured at all hazards if possible, we come to methods of washing. A warm bath, a superfatted white soap, a soft loofah, or a soft Turkey glove, one of the round-headed, convex-bristled bath-brushes, and a big open sponge. Two teaspoonfuls of one of the many water softeners or ammonia in the water ; go to work hard, but *don't touch your face*. Thin people are more difficult to wash than fat people ; if you are thin, be extra careful. After the lathering, the sponging, with the warm water. Then turn on the cold tap and (unless you have any of the complaints that make this inadvisable) "shock" yourself half a dozen times under the chin and on the nape of the neck. *Not* a hard towel, please—a fine soft Turkey ; if bath-brush and loofah have been well used, not too much rubbing. (Ten-minute exercises are a fine thing after this). Then the face. Warm water poured on oatmeal. Piesse and Lubin's, which has almond meal in it, is good. A Turkey sponge ; the best soap of the kind described. Sponge the face for two minutes (this is a very *long* time to hold your head down over a basin you will find). Put soap *on the sponge*, not getting it in lather. People who tell you not to put soap on a sponge do not realise the uses of a well-cared-for sponge. Work it all over the face and round the curves of every feature, over shut lids, up into the hair, everywhere. Rinse it out and sponge for two minutes

more, letting a lot of water *pour over* the face ; no wiping with the sponge ; by this time the water should be only tepid. Take the softest towel there is, Turkey or damask : "clap" it over the face gently ; then the lightest rubbing. Exactly the same process at night. And now is the time for a dry-rub and an air-bath combined. Take a stiff brown towel of special make or a long-handled brush—the brush is easiest to use. Three minutes of this friction and every pore of the skin which has been hotly enclosed all day will breathe. Try it for over-work, for worry, for sleeplessness, for irritability, for the beginning of a chill, giving special attention to the spine. It is ten times as cleansing as a second bath would be. If your face is thin or lined, rub in a nutrient at night after washing, and work it well in for three minutes. The face, always bare, must have this extra care ; there is no need to make it coarse and rugged even if you are a man, by violent friction, coarse soap, untempered water. It should *never* meet London water only. In the country, and with rain water, no oatmeal need be used. This treatment greatly encourages the free action of the pores, and its natural fat not being constantly robbed from it by alkalies in the bad soap and water, it does not peel readily in an east wind or a frost. In the day, remove smuts with a handkerchief and no moisture ; you will find the skin supplies all that is wanted itself. If you have a fat face, and it looks too shiny (though this is unlikely if it is not rubbed and washed with bad soap), it may be given tone and the superfluous fat removed from it in the morning by sponging with a *slightly* astringent wash ; but this is so much abused by people, who will even put raw eau de Cologne upon their faces, that it is mentioned with the greatest hesitation. Four drops of eau de Cologne in a teacup of water, put on with an eye sponge, is enough."

CHAPTER XVIII

HEAT

SOMETHING has already been said about heat under the heading of "Hot water." But all heat is not in the form of hot water. Some "cabinets" which leave the head free, and which are easy and cheap to use in a house, because they take up little space, and can be turned on in a very short time, are to be heartily recommended. They produce a good sweat, and help to open the skin, and thus to relieve the kidneys etc., and to regulate the circulation. Personally I have found the large electric light-and-heat bath to be the best. It is said to affect the heart less than the ordinary dry heat or vapour bath. One sits in a cabinet, at the corners of which, inside, are electric lights.* These play upon the body, and heat the body also. The head should always be cool. "Cool head and warm feet" is a most important general rule of health.

The Thermolume* of Dr. Babbitt can be used either with the sun or with an electric arc-light; the price for the former apparatus is 50 dollars or 35 dollars (about £10 or £7), and for the latter 110 dollars (about £22). Its value as a Light-Bath is suggested below; its value as a heat-bath is thus compared (by Dr. Babbitt) with the value of the ordinary Turkish or Russian bath. "The Thermolume is found to be antiseptic and at the same time more vitalising (especially to the nerves) than the coarser grades of heat; its effect in producing a sweat of 80° F. may be equal to the effect of the other baths at 150° F. Dr. Pascal of Toulon and many others testify to its successful results." It deserves a thorough and careful trial. Probably the light-and-colour treatment, which has proved so effective in the cure of Lupus etc., will in future be applied (with careful adaptation of the colours) to nearly every sort of local complaint, and to general nervousness etc.

Some people have dry heat first, then wet heat afterwards; some people prefer only dry heat, as in the hot air baths for parts of the body. This treatment has been most successful, and is sometimes known as the "baking cure."

* Mr. Edward Barton-Wright, at the "Bartitsu" School in Shaftesbury Avenue, W., has excellent appliances.

* Many similar appliances are now used skilfully in most large towns.

There can be no doubt that dry heat, as well as wet heat, will bring out certain poisons from the body. People who have been stung by snakes have sometimes cured themselves by roasting themselves at a fire. There is no need for such a wholesale cure in the case of a mosquito bite, for example, or indeed of any bite. One can apply to the part something with a red-hot surface. Little packets of Japanese joss-sticks can be obtained, and, if these be lighted, and then blown out, the end will glow. Hold the glowing end to the spot for a few seconds, of course not letting it touch the spot, and the irritation will probably disappear.

After every heat application cool or cold water should follow. This should be succeeded by massage, or exercise. After this, many people will be the better for rest or repose, though I do not seem to need it myself.

The sun gives the best heat, but it is not often to be had in England. We want more sun-baths in England, especially on the roofs of our houses. I was very much fascinated by the sun-bath at a Natural-Cure Establishment in Germany. The head is covered by a sort of dog-kennel without its back. The person lies down, and, at intervals, turns over, so as to expose his whole body to the sun. Then he is wrapped up in a blanket, and lies sweating for some time until he is ready to have water applied. Then he dries and perhaps wets himself again with cold water, and dresses. A partial sun-bath is not difficult if one *can* find a deserted seaside or country place.

The worst heat is that which we get by want of ventilation. We find such heat in most rooms, churches, and public buildings, such as rooms in hotels; and also in trains. Nothing can beat the stuffiness of an American building or train.

Nor is the heat which we get from excessive clothing very much better than the heat which we get by bad ventilation. It is preferable to wear little clothing, and to get heat by brisk movements, and by general means towards health. Yet at least nine people out of every ten in England rely for their heat, not on their own circulation of pure and strong blood, but on closed windows, and heavy clothing which hinders the brisk movements of the body, and hinders its proper breathing, even though it does get rid of some poisons by means of the sweat through the pores of the skin.

CHAPTER XIX

CLOTHING

THE "Rational Dress Association" has laid down the general principles that clothing should be:—

1. Free, so as to allow of movements, and so as not to press hard upon any part of the body or distort it.

2. Light, yet warm enough, weight and warmth being evenly distributed.

3. Graceful and beautiful, yet comfortable and convenient.

4. Not too far from the fashion of the day.

For the great problem is what to do with Fashion. Each fashion, whether it was the huge collar, or the expansive crinoline, or the cramped chest, looked quite right in its own day; indeed, nearly everything else looked quite wrong and unnatural! And so it is to-day. Fashion-plates and actual photographs show the human form distorted to the likeness of a beetle or a wasp. Yet how many dare to rebel? The "Bloomer" dress gives all the organs and limbs free play; yet, even if it were graceful, how many would dare to wear it off the stage?

Poor women! what a price they pay for social orthodoxy! Surely in Church there should be a special prayer of thanksgiving for men. Almost the only hope of women seems to lie in the spread of bicycling and other forms of athletics, where distortion does not pay, because it makes the distorted person look ridiculous. Meanwhile, till healthy exercise has become as much a national custom for women as afternoon tea now is, the women must do what they can to improve their clothing underneath. Some suggestions have been made in "The Training of the Body." There has come into vogue a substitute for stays which does not so terribly compress the

region of the waist; I have seen two samples. I have seen a skirt which looked heavy and felt light. But those who would work real reform must insist on vigorous exercise, and especially running, for all women up to a certain age. Depend upon it, we shall not compel women to alter their fashion until we have compelled that fashion to make women look absurd in the sight of men. In other words, we must force the women to run and play games, or at any rate to walk very fast.

To the above desiderata we may add:—

5. That the material should be as porous and open to the air as is consistent with health and decency; macintosh would not be a satisfactory material, for it would keep in the poisons of the skin and keep out the freshness and vitality of the air.

Since the races which wear least clothing have, as a rule, been the healthiest morally as well as physically, and since the civilised modern races wear most clothing, we must restore the lost equilibrium by wearing little or nothing as often as we get a safe opportunity, and perhaps by wearing less than we appear to. Mr. C. A. Pearson, for example, has recently told me of an excellent cloth for men's suits; it is exceedingly thin, but looks just like ordinary serge.* I have worn it throughout this last winter.

The clothing should not be too thick nor too tight. The bed-clothing is particularly important, since we spend so much of our life in bed. Here the general aim should be to keep the feet warm, and therefore for many the use of extra covering for the feet might be advisable. The rest of the bed-clothing should be cool and light. Of course the windows should be open as well as the chimney-register. A screen will keep off draughts.

As to the clothing in the day-time, the hat should be worn as seldom as possible. It is to be regretted that so many schools insist on the use of the hat. The health of the boys at one of the famous Scotch schools is largely due to the sensible clothing. Certain American

* Messrs. Thresher & Glennie, Strand, London, W.C., provide this material.

Schools are far more worthy of imitation than ours. They allow comfortable clothing all the year round.

Of the corset we have spoken at some length in "The Training of the Body," (p. 113 foll). Men are not entirely free from blame when they wear tight belts, etc. during games; though, if the belt be broad and not too tight, it may be an advantage rather than a disadvantage.

Of stockings and socks and boots and shoes we have also spoken in the above-mentioned work (pp. 131-142). The feet should be bare whenever it is feasible, or open-work sandals should be worn, especially at the seaside. The boot should be as near as possible to the natural shape of the foot. It is probable that athletics will eventually introduce such a shape. And the boot should not be too heavy, but should allow of quick movement in all direction. This should be a regular rule for all clothing.

There should not be too much clothing. Many men will find a flannel suit a convenient form of material. It is light and can be washed frequently. The great-coat is bad for this reason, that it impedes free movement; and, if we forget it once or twice, we may catch a cold. The habit of wearing the great-coat is objectionable, for it makes the disuse of the great-coat dangerous; and the same applies to wraps. It is far better to get a good circulation by diet, exercise, and water-treatments. If we get a good circulation, we shall be able to wear—and we shall appreciate the comfort of wearing—more porous clothing. I am sure that if we wore more porous clothing we should be far more free from colds. The air should rush and the light should penetrate over as much of the skin as is possible. At present, they are excluded from at least nine-tenths of the body.

As to the material itself, some prefer cotton, some prefer wool, others prefer a mixture of cotton and wool; and perhaps this may be best, since then there is less shrinking than if nothing but wool be used; but the lighter the weight of clothing which one wears, the better.

The underclothing should be changed frequently, especially in case one takes exercise. Most of it should be of as bright a colour as can be obtained.

Of other details we have little space to speak fully here. We have not given the magnetic clothing, of which we hear so much, a fair trial; neither have we given a fair trial to clothing of different colours; for there can be no doubt that this is an important matter.* Dark blue would have a quieting effect, and red an exciting effect. We might wear clothing which would preserve the balance. There is no doubt that different people are affected by different colours in very varying degrees. I know more than one person whose feelings are affected by the colour of a thin handkerchief tied round the eyes. The change from a black hat to a light hat of the same material and weight will be quite distinctly appreciated by many. As the seasons of the year and the localities are suited by different diets, so they are suited by different colours. It is not for no purpose that black clothing distresses us while we are in hot and sunny Teneriffe, where also beef-steaks three times a day would make us heavy and oppressed. To be insensible to the colour of one's clothing or underclothing, may be a sign of mental control—or it may be a sign of sensual atrophy. It may mark the poise of a hero (or heroine) in all circumstances, or—the sleepiness of a log (or loggess).

The colour of clothing, including that of *under-clothing*, is important, since we can so easily regulate it.

"In a condition of fine health," says the author of "Light and Color," p. 366, "*white* underclothes next to the skin are doubtless best, since they transmit more or less of all the rays." A certain physiologist has declared that he can cure any person of a cold by causing him to wear white clothing for two days. For this apparently makes the skin more active, and hence the lungs, liver, and kidneys are less burdened. Of course bathing, friction, and pure air also help. The animating principle of white comes from the thermal (warm) rays, especially the red, helped by the yellow.

But when a person is very cold, pale, and bloodless,

* The Cambridge Experiments as to the colours which attracted mosquitoes in the largest quantities have been published elsewhere. Khaki was the least attractive colour.

then *red* underclothes (drawers and stockings and even undervests) may be admirable.

It is a general rule that, the blacker the clothing is, the more heat it will absorb and then pass on to that which is near it. *Black* or dark clothes absorb the light and exchange it, so the author of "Light and Color" says, into ordinary *heat*; whereas *white* or light clothes let through the most *light* to the body. The two words "Blackheath" and "Whiteley" will suggest the key-words "black-heat" and "white-light."

CHAPTER XX

MAGNETISM AND ELECTRICITY

"THE human body is an elaborate electrical machine, formerly left to itself to gather its vitality by accident, as it has obtained its food and drink, but hereafter destined to become the subject of more intelligent management. Man has never (consciously and knowingly) used the vital principle which is everywhere present in the universe."

This is not a technical work on the effects and uses of Electricity and Magnetism ; we need not here distinguish between Frictional Electricity, which may be the swiftest, Chemical-Electricity, which may be slower, Magneto-Electricity, Galvano-Electricity, Chromo-Electricity, which may be somewhat coarser than Psycho-Electricity. Magnetism may include the more positive Magneto- and the more negative Chemico . But for details, and for the arguments that the various shades of *blue*, *indigo* and *violet* are electrical, I must refer to Dr. Babbitt's work on "Light and Color" (pp. 124-165).

Of the direction of the body during sleep (head North, feet South), we shall speak in Chapter XXVII. This and many other matters connected with magnetism and electricity I hope to discuss in a subsequent work which I have long been preparing for publication. Here very little can be said about these two important means to health. Already they have achieved wonders, but as yet they are often applied somewhat rashly. With these, as with drugs, the tendency should be not to give huge quantities at a time, but to work down to the minimum.

Nor shall I here speak of personal magnetism, though I have seen astonishing instances of its power. I once saw a man with a severe stomach-ache cured by a few passes of the hand. This was Mesmer's plan ; he said that there was a certain 'fluid' which came out, especially from the finger-ends, and which affected the 'fluids' in the

human body. He was quite right, but both in the case which I have just mentioned, and in many of Mesmer's cures, there was also a "Suggestion" to the patient: that is to say, there was something which would be nearer to hypnotic influence than to simple mesmerism. There was something more than the magnetic 'fluid': there was an influence of mind upon mind. Such influence the majority will not tolerate. Its only popular form will be such a Suggestion as that the patients are already healthy: that is, when the suggester realises that the health is not in himself, but already in the patients—when he realises that all cure must be effected by the patients for themselves. All that *he* has to do is to remove obstacles, to lift the cloud which veils from the patients their own power of self-restoration, their own *vis medicatrix naturæ*.

And he can also help to cure the patients by his own good health. For health is contagious. That is why so many doctors utterly fail to cure; they themselves are unhealthy. They have not enough personal radiating influence, or whatever we like to name it.

There are certain distinctions between magnetism and electric shocks. For example, magnetism is quieter. It has been described as less prickly and jerky. But both are closely connected with heat and life. Edgar Allan Poe's horrible story has been supported by modern experiments. Electricity is very near to life in many ways, though it is not life itself. It will restore movement to the limbs of dead frogs etc., which are closely akin in formation to the limbs of human beings.

Electricity is most effective, perhaps, in the form of baths, for electricity and dampness are intimately connected. A damp day will take out more electricity or magnetism from us, and so will depress us. Electric baths can apparently put electricity or magnetism into the body, and perhaps can generally help the body to get rid of its waste-products. By making the circulation quicker they will help the blood to remove obstructions. It is interesting, after a long walk, to get into a bath, and then to have the electric spoon moved over the surface of the water above one's body. Directly the spoon comes

above some muscle that has been much used and little practised before the long walk, there may be a somewhat painful jerk. This may be a sign of "uric acid" etc. at this particular spot, and the spoon may help to remove these waste-products.

Electric light is already being employed as a curative agency. Electric light uses up less oxygen than gas, and electric light and heat together form a magnificent bath (see Chapter XVIII.).

With regard to electric light, as compared with sunlight, we must notice that, though more expensive, it is available at all times of day or night throughout the year—for those who have the means. The arc-light is apparently as white and pure as sunlight (witness its use in Photography); Cornell University and Prof. Siemens of England have used it with great success for ripening fruits. Others* have helped to cure nervous diseases, rheumatism, etc., by applying it to the skin. I had a most delicious Light-and-heat-bath by electric light at the Naturheilanstalt, near Wilhelmshöhe.

The Electric Thermolume is an invention by Dr. Babbitt, of East Orange, New Jersey, U.S.A. It can be used when sunlight is not available. It is described in his work on "Light and Color," and it can be judged only by its effects after fair trial in individual cases. One way to use it is to let it send blue light onto the head (or onto any part which needs to be cooled, e.g. the lower part of the Spine), red light onto any part that needs to be invigorated, yellow light over the left of the abdomen for constipation (or elsewhere to animate the nerves, e.g. of the liver). See further the remarks on the colours in Chapter XXI. The bath is said to produce a very healthy sweating.

The Chromo Disc is a cheaper instrument which simply gives light without the sweating. Thus a blue disc can be used to soothe the nerves, or as a kind of antiseptic for wounds.

A still cheaper instrument (one dollar, 4s.) is the Chromo Lens, which can be filled with water. This is described in Chapter XXI.

It would be easy to fill pages and pages with lists of different experiments; for example, one could call the reader's attention to certain magnetic clothing, which seems to have many arguments in its favour. It must be judged by its results. Here, as elsewhere, the duty of Science is to investigate, and to find out the number of failures, as compared with the number of successes.

* Mr. Barton-Wright (Shaftesbury Avenue, London) is one out of many specialists in light and colour treatments.

There is something also to be said for non-conductors, such as glass, being put on the ends of tables and chairs, and especially beds, so that the personal magnetism may not escape to the floor. I am not speaking from experience here; nor can I speak from experience of the cork soles etc., which many people wear for a similar reason. But the subject of clothing has been dealt with in the previous Chapter.

Though we cannot as yet put Magnetism and Electricity* among the first and foremost of our avenues to health, since they at present involve too great expense for the majority, yet we ought certainly to do all that is in our power to cheapen them and to set them within the reach even of the poorest. Let me, in conclusion, suggest one very obvious method.

As a nation we need to develop the motor-power of our sea-tides (say at Hayling Island), of our running waters, of our winds, in order to get electricity not merely as a motor-power, but also as a light and heat power for the prevention and cure of disease. The crass objection of the authorities to the best ways of transferring stored power, say from Hayling Island to London, do not apply to this idea—we ought to use the motor-forces of Nature, all over Great Britain, so as to produce electric light and heat. If we awake in time, we shall turn hundreds of half-abandoned spots into flourishing health-resorts. Shall we awake in time? Shall we wait till some American Trust does the business for us? Or, when we suggest such schemes to Scientists, shall we still be told that they belong to science with a small s—?

* See Additional Note to Part II on page 225.

CHAPTER XXI

COLOUR AND LIGHT

IN order that we may realise the importance of light the following quotation (from "Health Culture") is worth attention, as an extreme statement probably erring towards truth. On a cold day, however, or when we ourselves are cold, it is the sun's heat that we want as well as the sun's light.

"Which is it that the human body needs, sun-heat or sunlight? Danger and destruction lurk in the heat of the sun, but not in its light. Excessive heat is destructive to man, beast, and vegetation; but the light, what of it? How all plant-life reaches out for it! If in a damp, dark cellar you place a quantity of potatoes, place them in the darkest corner of that cellar, and if somewhere, no matter where or how remote therefrom, you admit the smallest amount of sunlight to penetrate that darkness, when those potatoes begin to sprout, the little tendrils will stretch forth toward the light. What a lesson we may learn from Nature as to the value of sunlight for the human body." He strikes a true note, however, when he says, "I have no theories to offer, but, instead, the result of years of observation and experience."

And experience seems to show that the ideal light for most purposes besides sight is sunlight, when we can get it.

Pure sunlight (cp. electric light) is best for the general use of man and of Nature, for it vitalises the system and especially the skin, and in warm seasons it is animating and healing. It has cured colds, tumours, etc. For the bad effects of a lack of sunlight, see below. But strong and hot sunlight may be injurious to hot brains, weak eyes, etc.

We may add that the treatment of lupus by special concentrated light is only the beginning of a number of valuable uses in the future. In general, we may say with Dr. Babbitt, "When in doubt use the white."

How can we obviate sun-stroke, so that a few bad, if not fatal strokes, may not prevent ten thousand healthy exposures? The author of "Light and Colour" suggests, among other means, the light-coloured, well-ventilated hat with *blue** lining; the use of fruit and the avoidance of flesh and other heating foods; the frequent wetting of the temples and the top (not the back) of the head; powerful friction of the back of the neck; and claims to have cured sun-stroke by putting ice-water over the face, forehead, temples, and top of the head, and hot water down the back of the neck (not as high as the upper back-head).

In seeking for more light, therefore, we need run no great danger. Let us consider the advantages of light in more detail.

The "Medical Record" of New York published an interesting letter (Nov. 10th, 1894,) by Mr. Dezendorf, who found that the sun's rays would stop decomposition and destroy microbes of disease when applied to old and new sores on man and beast; so excellent a disinfectant and antiseptic did it prove, that wounds would heal up in an incredibly short time.

In "Light and Colour" (p. 329) we find several most interesting extracts, one from Sir James Wylie, who says that "the cases of disease on the dark side of an extensive barrack at St. Petersburg have been uniformly for many years in the proportion of 3 to 1 to those on the side exposed to strong light." Dr. Forbes Winslow, in "Light," says that "the total exclusion of the sun-beams induces anæmic conditions; the face assumes a death-like paleness, the skin shrinks and turns to a white, greasy, waxy colour; we also find in muscular weakness, softening of the bones, general nervous excitability, loss of appetite, consumption, etc." Dr. Ellsworth, of Hartford, states that a rabbit shut from the sunlight will die of consumption in a few weeks. "The

*Others prefer orange-coloured.

tubercles will be just as perfectly formed in his lungs as in the human species, and the symptoms in every respect will be the same." Dr. Babbitt goes on to say: "Many people keep themselves pale and sickly by means of parasols, umbrellas, shaded rooms, and indoor life generally. In this country there seems to be an implacable feud between people and the sun. The ancients often had terraces, called *Solaria*, built on the tops of their houses; here they were in the habit of taking their sun and air baths. *Pliny says that for 600 years the Romans had no physicians; he mentions their other simple means to health, such as massage and exercise. Florence Nightingale testified to the purifying effect of light, and especially of direct sunlight, upon the air of a room. Where is the shady side of deep valleys, there is most stupidity and cretinism."

Wherein lies the remedy for the want of light? If "God is light," how can we ensure that this coarser manifestation of God shall remind us often of the finer God around us and within us?

1. Dr. Winter, in the "Pall Mall Gazette," mentions the playground on the roof of the St. Martin's National School (close by Endell Street). Smuts? Yes, but also air and light. Why have we not more rooms or playgrounds or Fives-Courts etc.* on our flat roofs, and more flat roofs on our newly built houses? Why do we seldom utilise open spaces not yet needed for building? If necessary, let there be a glass roof. But, for heaven's sake, let there be light. The prayer is not merely spiritual; it is also physical.

2. The good example set by Berlin, and by Battle Creek (Michigan), should assuredly be followed. Here, under Mr. Karl Mann and Dr. Kellogg respectively, we have magnificent Light- and-Air-grounds for gymnastics, swimming, etc.† Why have we so many Club-grounds for cricket and football etc. near our cities, and, as far as I am aware—no single Light-and-Air-Club?

3. But, until there are buildings and rooms already

* See "Games which the Nation needs," in the "Humane Review," for October, 1901. The Bath Club in London now has Squash Courts.

† See Chapter XXII.

built, and while there are millions who must spend most of the day and much of the night in bad air, let us adapt ourselves to the new need; let us restore equilibrium by exaggeration. Let us have white ceilings and top-walls, glass prisms (by which many an underground cellar can be lighted to brightness by natural daylight). Let us encourage research in this matter; let us stimulate invention. There is immediate danger: *οὐκ ἂν φθάνοις ἂν.*

4. Electric light is being used more and more extensively every year. Its good influence upon the slums of cities is incalculable. And we are only just beginning to see its special application to special necessities.

Some time ago Dr. Garnault read a very useful address to the Académie des Sciences, in which he cited the cure of a workman's rheumatism by mere proximity to a powerful arc-light (used for an electric fountain), and the absence of gout and rheumatism in works where electric soldering is carried on. Light, with vibratory massage, has helped to remove chronic catarrh of the nose, deafness, etc. But the apparatus (two ten-volt lamps with reflectors) would be too expensive for use among the masses. That is the weakness of electric cures until we can harness the natural powers that are all around us, and also store the energy. Till then the winter light-cure (as distinct from the sun-cures) will be mainly a rich man's cure, and therefore outside the scope of this book.

There may be some who will say, "Let us use the light which Nature gives us." Yes, under two conditions, viz., (1) if we can get it, and (2) if we are healthy and have not upset the balance. But, if we cannot get it, then good artificial light is better than no light at all (see above); and, if we have upset the balance, we may have to restore it by exaggeration: if we are irritable, then blue light may be better for us than white light would be; if we are cold or exhausted, then red or yellow light may be better for us. We must never forget that violated Nature may demand some redress beyond the mere return to Nature; she may ask us to put something in the opposite scale.

We may picture ourselves as a fairly flexible piece of

metal, which has been bent out of the straight line and neld in this crooked position for a considerable time. How shall we get it back to the straight line? By exaggerating in the opposite direction (Chapter IX). If we are restless and jumpy, then we probably have too much of the yellow and red influence; we may therefore do well to take more of the blue and violet-blue influence than may seem "natural"—in fact, more than would have been "natural" had we never become decidedly biased in the wrong direction. If red (i.e., light through red glass etc.) stimulates the blood in the arteries, and if yellow stimulates the nerves, and if indigo-blue cools the blood, and if violet-blue quiets the nerves, then we have a very simple yet comprehensive set of possible cures.

In order to see the real meaning of light we must not only study it as a whole, but must also divide it up into parts and study these parts one by one. How few have realised—though it can be proved by spectrum analysis—that light is composed of many degrees of colour, including the heating and invigorating red and yellow, and the cooling and soothing blue and violet.

Only, however valuable such Colour-cures may be, let us find out why and how we came to need any cures at all—let us get at our mistakes and avoid them for the future.

The first desideratum of the age is a set of simple means by which we may restore the lost equilibrium. Having once done this, we may trust to our instincts to guide us; till we have done this, such a trust might be utterly unsafe, as the case of the dipsomaniac proves.

Meanwhile, let us consider to what practical purposes colours may be put, so that we may be led to choose them rightly, and to use them rightly. Some more general quotations will be given, and then the Colours will be treated one by one.

As a rule we ignore the effects of colours in daily life. We choose our flowers rather according to their general beauty and smell, our wall-papers etc. according to fashion or our furniture etc., our furniture according to its cost or shape etc., our holiday scenery according

to its cost, or nearness, or popularity, or the reverse; and yet the question of "What colour?" is by no means unimportant. If red and yellow are heating and exciting, and indigo-blue and violet are cooling and quieting, ought we not to choose—I do not say entirely according to these effects, but—*partly* according to these effects?

I have been surprised to find the difference in the mental effect of a red-brick house and neighbourhood, and a London-grey house and neighbourhood.

Although we cannot yet speak with certainty about the results of colours in any individual case, still the following extreme instances are interesting. I quote from "Good Health" (August, 1896).

"A recent example is found in the case of a melancholic patient who persisted in abstaining from all food, and who was in consequence fast wasting away. He was placed in a room that had been painted and furnished in vivid crimson. At night the room was brilliantly illuminated, and by daylight it was also bright and glaring. During the three hours that this treatment was followed, the spirits of the patient rose until he grew almost hilarious, and, in addition, he partook of food with relish. Another experiment was made with a raving maniac as the subject. He was confined in a blue room, where in a short time he became calm." (Cf. also the famous experiments in France and Italy).

The same writer, Dr. A. Ashmun Kelly, makes the following exaggerated remarks on colours and their effects.

"A room done in a blue key will impart 'the blues' to its inmate. No person ever indulges in mirth in such a room. My old pastor was a pessimist and his sermons were bordered in black, and I only discovered why when I saw his study, a room whose walls were done in cold-blooded Prussian blue, and whose woodwork, including the floor, was stained to imitate black walnut. My own den, where my literary work is done, is done in a yellow key, and a major key at that. The walls are creamy, and the woodwork is bright yellow-cream. Bright bits of colouring adorn the walls. Under the cheerful influence of this yellow symphony, I find it almost impossible to think seriously.

"This is not fiction, but fact. I admit mine to be a very impressible temperament, and atmospheric changes influence me mentally and, of course, physically. Still, I am sure that colour, properly manipulated, can be made to control less sensitive natures."

We speak of colours as being hot, warm, cold, cool, etc. "As a matter of fact, as great a difference as four degrees has been found in the temperatures of violet and red by passing the prismatic colours slowly and gradually before a finely graduated thermometer at the bulb." Hence it is not fancy, but fact, that colours are hot, cold, and so on. So with the terms "advancing," "retiring," etc. "Blue is a distant or retiring colour, because to the eye it seems to be so, even when near by. It is so dark in its intensest hue as to baffle the eye to distinguish its particles as the light strikes them. Yellow is near or advancing, because it appears so to the eye. It is a very luminous colour, the most luminous of all colours. Hence it is easily distinguishable, and seems near. Red is hot, apparently, and, in its effect, actually. It simulates the colour of fire. Green is a restful colour to gaze upon; hence nature clothes the earth with green; though Dr. Kolbe, a Russian observer, states that red and green produce more fatigue to the eye than blue and yellow, and these again than grey and white of the same degree of lightness." The fact is that light, being the natural stimulus of the healthy eye, is more agreeable to it than any single colour. The eye will soon tire of the latter, but never of the former, except, of course, that the eye needs periods of total rest in sleep. "If the eye is tired with red, then green will rest it, because green is red's complementary colour. More correctly, yellow and blue, which make green, form the complementary. In hospital wards, cool greys and greens would be restful shades to the visitor; but would become monotonous if not relieved by some other colours. Still, they would be preferable to red, blue, or yellow alone. In the invalid's room at home, attention should be paid to the matter of colouring; the walls should be in neutral tones, with pictures of a pleasing character; and wall-papers having a geo-

metrical or intricate pattern should not be tolerated. In every house one room should be finished especially for possible cases of sickness; and why might not this room be the guest chamber?—

“Most of us have experienced the depressing effects of a dull day full of sombre shadows and gloom, or of a badly-lighted and worse-coloured room. A recent writer has called attention to the impropriety of employing large masses of ‘depressing and cold French grey on the walls of schoolrooms and other public buildings,’ declaring that this colour exerts a baleful influence on the mind. A knowledge of the hygienic value of colour upon the part of those who have such work in hand would result in an avoidance of this needless mistake. French grey is made from white and Prussian blue, a cold combination, and far from being a cheerful one. The little vermilion that may be added does not affect the result at all. Blue possesses in the greatest degree the quality technically known as “coldness,” and it communicates this quality variously to all colours with which it is compounded. It is the most retiring of the spectrum colours. It is cool, quiet, sedative. The complementary of cold blue is hot orange. It represents the maximum of heat attained by the gradually ascending series of warm colours. It is ardent, cheering, enlivening. A room done in a yellow key will impart these lively sensations to the mind. No person ever committed suicide amid such colouring.”

There are some who can, at will, call up colours (or coloured pictures) in their mind's eye. This is a great power, and one to be cultivated, since the blue and violet will probably prove calming, and the red and yellow stimulating.

Before we consider special colours in more detail, let us take an obvious illustration. New Yorkers are as a rule nervous and restless; they hurry and worry and fidget and frown, and their voices rasp one's nerves like a file. Such people need the blue light and the violet light, as General Pleasanton has shown, though he has exaggerated the importance of blue for all sorts and conditions of men. Thus the Philadelphians, who are not

as a rule restless and over-active, may need more of the red and yellow.

There is no space here to set forth the theoretical reasons why colours should be used for the prevention and cure of disease and dis-ease. For these reasons I must refer to the large volume called "Light and Colour." However much the ancients knew about colour and colours—and a recent writer says that "the ancients know vastly more of the causal world than all the scientists from Galileo or Newton to the present day have ever learned"—yet they had not our exact means of testing effects. They lacked our wealth of instruments. And especially in regard to colour even Pythagoras, Plato, and Aristotle steer wide of exact science. But here we have only considered colours in a practical way, selecting a few examples of their possible uses.

Dr. Babbitt sums up the general effects as follows. I take the simple colours in alphabetical order:—

Blue (Indigo, and Violet) is cooling, astringent, nerve-soothing, anti-inflammatory; Blue being more directly soothing to excited blood, and Violet to excited nerves. Blue may also be antiseptic.

Red stimulates the blood in the arteries, and arouses the blood-system. It may be injurious in cases of fever, heat, and exuberant energy.

Yellow (aided by some Red and Orange) stimulates the nerves, and is useful e.g. for sluggish liver and bowels. It may be injurious in cases of over-excitement of the nerves, as in sleeplessness, delirium, diarrhœa, etc.

A writer in "Health Culture" makes the following interesting remarks about *black*, which (alas!) has long been and will still be our national colour, at any rate on Sundays. Black, by the way, is not "the absence of all colours"; it is the presence of red, yellow, and blue, in certain proportions.

"Black is detrimental to the growth of vegetation and to the best condition of the human body. Some years ago I pegged down a square yard of white cloth on a pretty flat of grass, and by the side of it a square yard of black cloth. At the end of a month I removed the piece of white cloth, to find the grass in a perfect condition; I then removed the black cloth to find the grass dead. Then imagine a man or woman dressed in black and exposed to the heat of the sun, and, thus attired, walking or riding for health. My word for it, they will

never find it in such a garb. They may be benefited, but not to such an extent as they might. Fancy our sailors and soldiers at Manilla, or the people of India, or in fact, of any of the tropics, dressed in black. Wear a black hat in the sun for a short time; change it for one of white or gray, or any light color, and note the difference. Wear black shoes when walking on the sunny side of the street on a hot day; try it again with a pair of light- or tan-colored shoes. You will at once be surprised at the change."

It is on the above principle that an orange-coloured lining to a hat is said to absorb and dissolve, or neutralise the red ray of the sun, and thus may serve to prevent sunstroke. As the writer of an excellent article in "Health Culture" (for Aug., 1900) aptly remarks, "we should seek the sunshine, but clothe ourselves accordingly." The tanning of the face by the sun is partly due to the protective instinct. Black, and even white, are not so good, since "*black transmits the heat but absorbs the light of the sun*" (how absurd are our English black clothes in summer!), "*while white or light-coloured clothing reflects the heat and transmits the light.*" Where the heat is not too intense, however, we do need the light almost or quite as much as plants do. The experiments quoted from this Paper are most striking illustrations.

* *Blue* is a quieting and cooling colour, as is shown by its effects (contrast the effect of red, above) on certain lunatics in France. It can be applied by means of glass or clothing, and it may be applied either generally (as when the windows of a room have blue glass), or locally: for example, the head may be bathed in blue light, and this may induce quiet thought and "cool reasoning," or the hat may be lined with blue in very hot weather. Blue has also been found valuable after red light has been applied, or after a hot or warm bath. Over wounds it is said to have an antiseptic effect.

If the reader doubts that blue has its definite effects, let him read p. 371 of "Light and Color," where it is shown that blue has a different effect from mere

shadow, from ground glass, thin curtains, etc. Blue may develop phosphorescence, may destroy germs, may dash a bottle of hydrochloric acid into atoms, may darken the "Salts" of sensitive metals, and may be cooling, as can be proved from the thermometer as well as from physical sensation.

It seems that one difference between blue and violet is that blue is more directly soothing to excited blood, and violet to excited nerves.

The purple light over the stomach has been found to remove the symptoms of indigestion: for the colour apparatus, see above. On p. 349 he says that the red-purple is best for an inactive stomach, the blue-purple for a heated or fermenting stomach.

Every one knows how certain animals (e.g. bulls) are excited by red. In a French asylum the red ray made some maniacal patients worse. These patients became calm and quiet when they were removed to a room where the blue ray predominated. The red light, in fact, may over-excite the system, and therefore must be used with great caution—say for a few minutes at a time, or with blue light for the head (see above). The red light would be a remedy worth trying in certain cases of exhaustion, in depression, rheumatism, etc. It has proved effective, so Dr. Babbitt says ("Light and Color," p. 282), in cases of advanced consumption. It seems especially to stimulate the blood of the arteries, whereas yellow and yellow-orange rather stimulate the nerves.

It is needless to say that the best and cheapest red light is to be obtained from the sun-light, *when* that can be obtained.

Yellow is the colour of nerve-animation. It can be applied by special apparatus, or else by special clothing, "over the liver to excite the bile, over the left of the abdomen for constipation, and so on." Dr. Babbitt proceeds to show how such a light would be out of place, say in yellow fever and other malarial conditions, since yellow generates bacilli very rapidly. He recommends water affected by yellow glass (in a Lens) in cases of constipation. The remedy is so cheap and simple

that it is worth a careful investigation by everyone who is troubled in this way.

How can any colour, say the red colour, be used for practical purposes, apart from the colouring of scenery or wall-paper, etc.? It can be obtained through red glass, through water affected by red glass, so Dr. Babbitt says (see above), or through red clothing. Some people also have the power of 'imagining' red colours at will.

Working on the above lines, an American writer gives the following advice:—

"All drugs used for the purpose of soothing or quieting should be kept in blue bottles; all excitants in red; liver preparations in amber or yellow, &c. All patent medicines should be placed—in the sewer."

"When in doubt, choose white," says the specialist we have quoted. We can have the top part of our rooms well whitened, and we can increase our lights by reflectors or by prisms. The white ceiling is especially useful as it enables us to get an indirect artificial light, the light being thrown up onto the ceiling by a reflector. This kind of light will probably become popular very soon in reaction from the severe direct electric light.

We ought also to choose such lights as absorb least fresh air; it is this that helps to make electric light and incandescent gas-lights so healthy. Indeed, I could wish for no better lights than these, if only they came indirectly from above and from the side.

When we work (or play) indoors, the light should be not only good of itself, but also set in the right place; otherwise we have straining of the eyes and unhealthy attitudes, and hence (see "The Training of the Body") curvature of the Spine, and other mischief.

Heavy dark curtains are to me, personally, an abomination. Light curtains or—better still—thin gauze or wire (to keep out flies etc.) are surely all that we need for ordinary purposes; blinds can be used at night.

Electric Light has been treated in the Chapter on Electricity (XX). The fatal objection to it, at present, is its vast expense. Besides this, a leading electrician tells me that he believes that the next generation will

suffer terribly in their eye-sight from the present haphazard and unscientific management of Electric Light. It has been suggested that, for reading and other purposes, the light should be covered by a blue glass or paper shade. Anyhow it appears that Electric Light, unless it be passed through some special colour-medium, may soon prove disastrous to the eyes—which seem likely to become a more precious possession for us every year that we live.

That which recommends the treatment by colours, in so far as they are found to be suitable in any given case, is their cheapness, simplicity, and also their "fineness." At the best, Drugs are but coarse instruments, when we contrast them with the use say of water affected by the coloured lens, provided that the water *be* affected—or even if it be not!

But colours must be chosen according to the individual and his or her special needs: the soothing and cooling blue would be as inappropriate for the sluggish bowels as the animating and heating red and yellow would be for the over-active bowels. The forces are so fine, so imperceptible (directly) to our feelings, that they should be handled with even greater care than drugs and electricity—and that is saying a good deal!

Nor need they be used alone. Because we walk in one avenue occasionally, we need not therefore refuse to walk in other avenues occasionally, or habitually. For example, with the blue-treatment may go Simple Foods, muscular relaxing, Self-suggestions, and so on.

CHAPTER XXII

AIR* AND BREATHING

LIFE depends upon oxygen, and must have it. Refuse it, or stay in a room where the dead air is not changed, and the blood stagnates. The heart acts slowly; the impulse of digestion is withdrawn, and the food may ferment in the stomach or pass through unused; the blood clogs the brain and the head begins to ache; the dead tissues throughout the body, instead of being carried off by the exhalations, are collected in every nook and corner, where they become a fertile soil in which disease thrives. Oxygen is the first, foremost, greatest and most active element that can be taken into the system: no other matter can equal it in importance, whether it is found in what we eat, drink, or breathe. Fresh air that has been vitalised by the sun, that is, air on which the sun has shone, is the quickest and surest destroyer of germs of disease in the system."—(Ralston Health Club Text Book).

Consumption has spread rapidly in America,† Germany, England, and elsewhere. The open air treatment is the most popular to-day, as it might have been twenty-five years ago if we had only looked in other countries to see how consumption was *cured*. It is needless to say that dry air and air rich in oxygen are the best, and that the air by the sea or upon the hills is richest in oxygen. But for the most part we are compelled to live in cities, and in badly-ventilated houses in the

* The Philadelphia 'Saturday Evening Post' for July 13, 1901, states that *one out of every four* of those who die in New York, between the ages of fifteen and sixty-five, dies of consumption. One year there were 9000 such deaths; there are regularly about 20,000 cases. † See Additional Notes.

cities. What are we to do, if it be useless to recommend ordinary people to live in fresh air in the country?

Compressed oxygen is too expensive; we must leave that out of the question. The Alabone-treatment has, I believe, effected a cure when the open-air treatment had failed; but that is also too expensive—at present. We must rather consider the person of small means who for most of the day has to live in an air of which the better part is used up by fires and gas and other people. A New York office or train is an extreme case: here the air becomes absolutely poisonous. Nor does it seem to occur to people to purify the air either by plants in the day-time, or by disinfectants such as carbolic and permanganate of potash.

Bad air falls and hot air rises, and so we need a double ventilation. Though we cannot always insist on having this, yet at least we can secure it in our own work-room or in our own bedroom. The one place where we can have fresh air and breathe carefully is the bedroom, and especially just before, and during, and just after sleep.

We ought to warm ourselves by proper diet, by clothing, especially for the feet, by the alternate water treatment, by massage, by exercise, and by deep breathing. Then we need have no fear of catching cold, even if we have all the windows open. The windows should be made so that part of them is always open; they ought also to be able to open completely. They can be covered by mosquito-wire netting if necessary. There need be no draught, for small or large screens will act as a shield.

The value of fine wire netting has already been proved as a preventive of mosquito-bites and hence of malaria. The men who lived so many months in the wire hut on the Campagna demonstrated this beyond shadow of doubt. Why should we not extend the principle, and sleep in wire-cages (the floors could be proof against damp as well as against earwigs etc.) on our roofs or in our gardens? Why should we not thus be enabled to do brain-work out of doors? The huts are not expensive, and the difference to the health is extraordinary. I used

sometimes to sleep out of doors in a hammock in my little garden at Cambridge; but the cats were not pleasant. Had I slept in a hut, I should have been free from care.

In such fresh air we can dare to breathe freely. How seldom we think of the origin of words like "inspire." "Inspiring" meant originally "breathing in." How far from "inspiring" is the air which we inhale in an office or a train. The in-breathing ought to be inspiring, and the out-breathing ought frequently to be soothing. The Indians have studied breathing more than any other people in the world. Correct breathing is a part of their *religion*. They breathe in through the nose, which filters the air and warms it. They breathe out sometimes by the mouth. Or they breathe in by one nostril, and breathe out by the other.

It stands to reason that the nose-openings must be large and free; hence operations may be advisable in certain cases. They are becoming very common in New York and London and elsewhere. There must be thousands who would be suffocated if you closed up their mouth and one nostril (the right is usually the freer).

As to the actual method of breathing, there are many systems from which we may learn something. Thus Mrs. Wilmans tells us to raise our thoughts, as it were, to the top of our brain, and to repeat certain ennobling sentences (see Chapter XXXVI). She notes that with these sentences there comes deep and full breathing. I quote from one of her pamphlets, altering her language throughout:—"In the beginning, you had better be alone (and in pure air) for self-treatment. (Relax your muscles). Get your thoughts as composed as possible. Then run over the whole Mental Science argument in your own mind. When you come to this place, raise your thoughts to the upper part of the brain. In doing this you will naturally raise your eyes, though you must not raise them high enough to occasion discomfort. Being yourself now in this high place, you assert that you yourself are healthy, happy, and so on. In the realm of good, all privileges belong to you, and you can

get them by claiming them firmly, resolutely, and at the same time understandingly.

"And now these signs go with the right self-treatment. Just as soon as you lift your thoughts, your breath will draw down and down, until it seems to permeate the lowest part of your chest. Then you will take in a very full breath, which will again draw down without any effort on your part. And this slow but full and deep breathing will continue as long as your thoughts are lifted above your own beliefs. And this breathing will be involuntary; it will be the result of the necessity which the truth has put upon your organisation to take in more oxygen for the building up of the higher life." She practically ignores, and once she pooh-poohs, the idea that consciously practised breathing can be of the slightest use.

Checkley and others (see "The Training of the Body") ignore the mental helps, and start with the body itself. Checkley tells us to breathe deeply upwards and outwards. The following advice from his little book deserves a careful reading. "Take long breaths as often as you think of it. You may not think of it more than once or twice a day at the beginning. Then you will find it easy to remember every hour or so, and then twice or three times every hour, until finally the habit is formed, and the old, short, scant breath—a mere gasp in many people—is entirely abandoned. A long breath will be found to represent strength, and strength that endures.

"In all lung exercises, endeavour to inflate the lungs upwards and outwards instead of downwards. *Carry chest and lungs as if the inflation were about to lift the body off the ground upward.*"*

As to the breathing outwards—a matter hitherto nearly always neglected—Miss Call and Mrs. Archer say that at the end of the deep breathing inwards the lowest part of the breathing apparatus should be drawn in, and then quietly allowed to go out, and that then, as the breath is exhaled, every muscle of the body should be relaxed as far as possible, so that one may feel like an india-rubber bag when it is being emptied of air.

Delsarte gives more minute instructions both for

* See Additional Notes.

breathing in and for breathing out. He suggests "the practice of chest breathing, in fact of three kinds of breathing, upper, middle, and lower, the hands being placed in front on the outside skin near the part with which one wishes to breathe. Others suggest singing as the greatest help; and anyone who sings properly must of necessity breathe properly.

"Regular breathing," as Arthur Lovell says, "is intimately connected with self-control. The less control the individual has over his emotions, the more does the breathing become irregular and spasmodic (and shallow). On the other hand, the man who is self-master breathes slowly, regularly, and deeply."

Breathing-exercises, therefore, should be an integral part of National Physical Education, not only as a preventive of lung-disease, as a preparation for healthy exercise, and as a means of self-control and calmness, but also as a *restorative* in case of either bodily or mental *exhaustion*. Lie down flat on the back, breathe in deeply, breathe out slowly and relax all possible muscles—that is surely better, if it does suit you, than the common remedies—alcohol, tea, tobacco, and so forth.

When you breathe *in*, you might—as we have shown in "The Training of the Body" (p. 255)—

- lift the shoulders and bring them well back;
- lift the hands above and behind the head;
- rise from bent knees.

When you breathe *out*, you might—

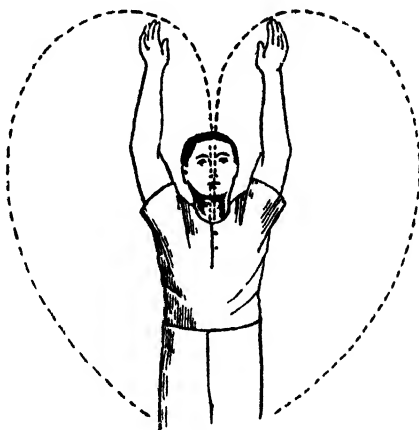
- lower the shoulders and bring them forward;
- lower the hands and bring them forward;
- bend the knees.

The head naturally throws itself up and back as one inhales upwards, and sinks downwards as one exhales.

Delsarte had two favourite exercises, which are described as follows:—

"Standing, or sitting in a low-backed chair, throw the head back and the face up, raise both the arms to the level of the shoulders and put the finger-tips at a point on the chest between the breasts. Look up to the sky and breathe *in*, while you sweep the arms and hands

upwards and backwards, and then down to the sides, in a heart-shaped movement, thus:—



[Adapted from Le Favre's 'Physical Culture']

A DELSARTE BREATHING-EXERCISE

Breathe *out* while you sweep the arms and hands up to the chest again by the same heart-shaped lines. You should breathe *in*, as if the air were coming from above.

In the second exercise you stand or sit as before, but start to breathe *in* with the hands and arms at the sides. As you breathe *in*, you raise your arms and hands, and make them follow the same heart-shaped lines, as if you were sweeping the air onto your face. Then breathe *out* while you sweep the arms down.

Delsarte recommends these two exercises as his best, partly because of their power to lift and to ennoble the thoughts.

The question of where to breathe fresh air is not difficult to answer. Besides our bedroom (with windows

open, top and bottom), we can occasionally use places (such as certain parts of the sea-shore) where we are allowed to be nearly nude. Or we can organize Clubs like those in Germany and America.

The Air-Bath, which is usually also a Light-Bath (see Chapter XXI.), is shown in the illustration. Dr. Kellogg, at Battle Creek, and Mr. Karl Mann, near Berlin, have organised Air-and-Light-Baths in which various healthy exercises can be practised. This is a really excellent idea, and we hope to see it copied in England. Why should we so often wait, in England, until a really most obvious improvement has first been "made in Germany," or "made in America." What is Government doing? Perhaps, however, we should not blame those in authority: most of their buildings are disgustingly badly ventilated. How can they realise the value of fresh air while they themselves are breathing one another's discarded lung-products?

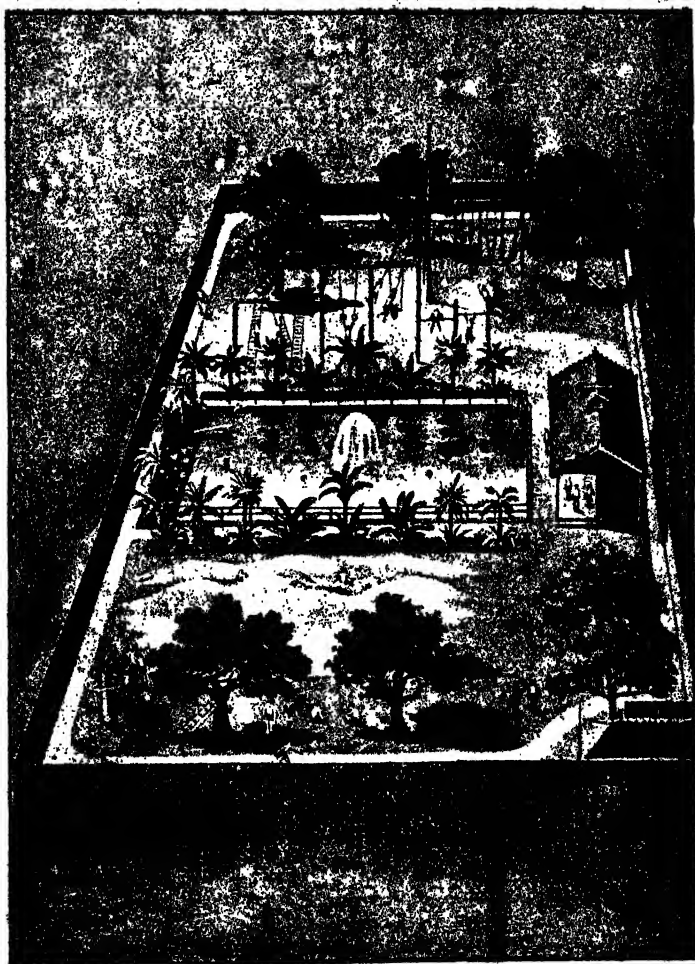
The Air-Bath need not necessarily be for the whole body at once, any more than the Cold-water Bath need be identified with the complete and sudden plunge. Each part of the body can be aired in turn, and may be well exercised and rubbed while it is aired, the rest being kept carefully covered.

It is needless to say that the best time for the Air-and Light-Bath is the early morning. Midday and just before bed-time are also good hours.

The Yogi Vivekânanda, in his "Râja Yoga," recommends the breathing up of pure water through the nose, partly in order to cool the nerves in the neighbourhood. The practice may be of use; at least, I can see no harm likely to come from it.

In any case, in order to secure correct breathing, we must not eat to excess, nor must we eat what will produce phlegm. The flesh-foods often do this. Our food must be pure and light and thoroughly digested, and then deep and slow breathing both in and out will be comparatively easy.

The subject of breathing will be considered again, in Chapter XXVIII. It will be treated more fully in a work called "Worry and Nerves."



THE AIR-AND-LIGHT BATH AT DR. KELLOGG'S SANITARIUM
(BATTLE CREEK, MICHIGAN). From 'Good Health,' Winter, 1900.

CHAPTER XXIII .

EXERCISE IN GENERAL, AND THE SCIENCE OF EXERCISE *

"He who is incapable of guiding his muscles is incapable of concentrating his mind."—*Maudsley*.

"We seek in vain, in most physiological text-books, for instruction respecting exercise. If it is given, only the so-called bodily exercises are generally considered, and they are represented as merely exercise of the muscular system. Therefore, it is not strange that laymen in medicine, teachers in gymnastics, and school teachers believe this."—*Du Bois Reymond, Professor of Physiology in the University of Berlin*.

WE should be able to use our muscles with pleasure, correctly and economically, swiftly and readily, with persistence and with strength. Of all these desirable characteristics, viz. enjoyment, correctness, originality, rapidity, promptitude, endurance, and, last of all, strength, I think that sheer muscular strength is, *per se*, the least important. I have explained the reasons for this view, in "The Training of the Body."

One reason is that we are not only muscles, but are also nerves. We wish to exercise both the muscles and the nerves. This is especially important in an age of nervous disorders. Mere muscular development, of huge shoulders and huge chests, is not enough for this present age. We need something more.

At present our best Science is to judge things by their results. If any exercise, practised rightly, makes one feel fresh and inclined to work, then it is probably good. If it makes one feel dull and slow to work, then it is probably not good.

More than this, exercise should bring with it the feeling of joy. This is most vitally important. The majority of gymnastic exercises are unpardonably dull,

* See Additional Notes.

and^{*} perhaps it is hardly possible to make gymnastic exercises in themselves anything but dull. I can scarcely imagine even the excellent Macdonald Smith system of Class-exercises^{*} producing much joy, except in so far as it produces health. The exercises become at least tolerable if we remember that they contribute to all-round development, especially to success in games and athletics, and in life. The English system of games and athletics is admirable, but it should be prepared for by exercises, and should be supplemented by exercises.

To make the exercises less unpleasant, and less dull, they should be short and brisk, rather than slow and accompanied with strain. Many brief exercises, practised vigorously and often, are better than a few long exercises, practised either often or seldom.

A sure help towards making exercises less dull, besides the thought that they tend towards health and success in games and athletics when they are short and brisk, is that they should be done at odd moments when there is nothing else to do, and should be done without wrong and straining apparatus. Lest they should be too

* The Macdonald Smith System is far the best of all systems of vigorous exercise. It is best for the blood, nerves, and muscles, and, therefore, for the brain. It consists of about thirty brief movements (which admit of almost endless variations) for the two sides of the body independently. The merits of the exercises are that they are easy and soon finished, brisk and invigorating, without apparatus (and, therefore, cheap and feasible at all times and in all places); that they develop independent control of all the important muscles of the body; that they purify the body of its waste-products; that they are almost bound to raise the standard of all physical as well as intellectual pursuits, including athletics, which they can not only prepare for, but can also supplement. Practised alternately with the Miss Call and Mrs. Archer System (Chapter XXVIII.) of Muscular Relaxing and Repose, the Macdonald Smith System of Fast Full-Movements seems to me to come very near to the ideal of Physical Culture. These lend themselves to Class-work, since one person can set a certain Exercise (or combination of Exercises), calling out, sharply, 1, 2; the rest of the Class can imitate the leader, calling out, sharply, 3, 4. This encourages originality and self-activity, rapidity and adaptation, imitation and obedience, and other qualities desirable not only on the physical, but also on the intellectual and spiritual planes of life.

set and fixed, they should be tried in various orders and combinations.

There is yet another point. Emerson, in a well known passage in his essay on "Compensation," says that Nature is divided into many halves, such as night and day, darkness and light. And so between the exercises there should be muscular relaxing and repose; and (a most neglected matter) during the exercises there should be relaxing and repose of the parts which are not being exercised. This comes under the Law of Economy, and therefore really comes under the Law of Correctness also; but people have a wrong idea of correctness. For example, they allow a Lawn Tennis player to use his right arm in a certain way, and they consider the action to be correct if the right arm be used correctly. The action is not really altogether correct if meanwhile the left arm be used unnecessarily.

A few practical hints about exercise in general will be useful. First of all there is Sandow's Law that the will should be thrown into the muscles, *at first*; this means that the mind should work with the arm and in the arm, as the arm moves. The mind should lead the rest of the body. Such concentration gives anyone the control of the different parts of the body. And this seems to me far the most valuable thing which Sandow has brought forward (of course he only copied it, for it existed as a principle long before his time, not only in Text-books of Psychology, but also in the Swedish Gymnastic Schools): it seems far more valuable than his machines for developing strength, though these have their decided use in due season.

Exercise should not be taken soon after food. Generally an hour's interval should be allowed. There are many who say that it should not be taken soon after work.

Too much exercise should not be tried at once. There should be gradual increase. It is a mistake to start with an excessively severe training.

Fresh air and light are vital for exercise, and especially for vigorous exercises, which open the pores of the skin. The pores of the skin need light as well as air. And therefore the less clothing we use the

better; and the clothing we use should be easy, and not tight.

After exercise we should be very careful with ourselves. We should wash with hot or warm and soft water, and then with cold.

The ideal exercise, therefore, might be brisk full-movement exercise in the early morning, for a few minutes, with the windows open and with no clothes on.

But, rather than begin to exercise rashly, let us consider when exercise is least tiring.

First of all, we have the conditions of fresh air and light clothing, and the right time—for instance, not just after meals.

Besides, there is need of proper (that is to say pure and strong) nourishment, especially Proteid. During the days of exercise we need far more than during the days of sedentary life.

The exercise should not be for too long at a stretch.

The heart as an exercising organ gives us other hints as to when exercise is least tiring, and these are well worth remembering. In the first place it has large muscles. The working of large muscles, as we have shown in "The Training of the Body" (p. 35 foll.), brings about greater changes in the body, and thus helps the circulation. The body-swing (see Appendix II), and the commonest movements of walking and bicycling, are other illustrations of big muscle movements, which get through a vast amount of work without much fatigue.

Secondly, the heart is a practised muscle. The statistics are given in nearly all books on Physiology.

Thirdly, the heart works now half-automatically and sub-consciously. It is possible to regulate the action of the heart indirectly, either by emotion, or by breathing, or by exercise, or by drugs, or by hypnotism, or, more directly, by Self-suggestion; but for the most part we see that the heart works to all intents and purposes automatically; and each ordinary movement of other muscles can be made half-automatic by attentive practice and repetition. An example was given in "The Game of Squash." Later on, when the movements have become half-automatic, one can pay attention to other things.

Fourthly, the action of the heart is rhythmical. If we disturb the rhythm, we tire the heart. Walking and bicycling are also rhythmical, and, if there be music, playing, or singing, or even if there be only the metronome during exercise, the exercise remains rhythmical, and the fatigue is lessened.

Fifthly, each movement prepares for the next movement. The blood is pumped into the arteries, thence into the veins, and the return of the blood prepares for the pumping out of the blood again. In walking, each step is a preparation for the next step.

In "The Training of the Body," (loc. cit.) we have mentioned other conditions under which exercise is least tiring. It is least tiring when it is social, and especially when it is in the form of competition, and when it is enjoyed. "One enjoys victory, and one enjoys the sense of self-improvement."

Since the benefit of exercise will depend partly upon enjoyment, the kind of exercise which we choose must depend upon our nation, our group in that nation, and our individuality. Cricket is a joy to many Englishmen, but to few Americans. The French *jeu de paume au tambour*, (not Real Tennis, but a game played with tambourines), is a joy to many French people, but to few English. And enjoyment depends upon age also. Young people like to run about quickly, and the relative size of their heart and arteries makes it easy for them to do so. Elderly people would not care for this. They would like fewer exercises of speed, and more exercises of endurance and strength, and involving brain-work.

It may not be altogether unnecessary to say why exercise is good, and why all exercise is not good. I doubt if most of the gymnastic exercises are good. But we will consider here the advantages of *proper* exercise.

First of all, in so far as exercise produces health, it also produces economy. There is less need of holidays, recreations, luxuries, narcotics, stimulants. There is more work, quicker work, better work, pleasanter work. Therefore, from the point of view of health alone, exercise is well worth while. And we must never forget the all-round development of the body, not only in

muscle, but also in beauty and grace. This is important for the nation as well as for the individual.

The physical qualities which exercise should give us are; first and foremost, health and self-control and "all-roundness," to which we shall come back directly.

To pass to details, exercise develops the lungs and the breathing, and thus more oxygen is brought into the system, and the top parts of the lungs are healthy, instead of being the seat of disease-germs. The heart grows stronger, the circulation is improved, and eventually becomes more uniform. The stomach gets exercise, and the digestion is improved; for example, some exercises help what is called the peristaltic action of the stomach. Massage may also do this. The bowels and the excretive organs are helped by proper exercise, and of the excretive organs the kidneys benefit not the least, for they are relieved by the sweat which goes out through the skin. The skin has its pores opened to the air and light, and, after the exercise, to water. The muscles in general are developed, and the nerves become not only brisk and prompt, but also steady.

The brain is cleared, and it receives a good deal of actual exercise in Games and Athletics; there is plenty of scope for brain-work, such scope as our "Education" seldom gives. But we have no space to speak here of the way in which Games and Athletics develop intellectual qualities, such as concentration, ingenuity, and rapid adaptation to new conditions, how they help the social, national, and inter-national feelings, how they develop moral qualities, such as obedience to law, and honour, and self-control, discipline, pluck, courage, and so on. These points have been emphasised elsewhere.* Enough has been said here to show that proper exercise is invaluable for health, and for every department of life as well.

We shall now come to some of the varieties of exercise, viz. Massage and Self-massage, Exercises and Gymnastics, Games and Athletics. Of these three, Games and Athletics would be far the best if they were

*See "The Training of the Body," pp. 49 foll., 55 foll.

only practised rightly and supplemented rightly, and if they were not carried to excess: if they were regarded as not among first things, but, on the other hand, as among second things and as not among last things or no-things!

A relation of mine, a lady advanced in years, has kept up all through her life a number of exercises to improve her health and activity and suppleness, and therefore to increase her enjoyment of life. She plays the piano, and in every possible way she lives the life of a young woman.

One lesson from her way of living is to get motives. The desire for happiness, and the desire for success in piano-playing must be two of her motives. Happiness perhaps she does not seek consciously, but intuitively she knows that it comes from good health, and she knows that good health comes partly from exercise.

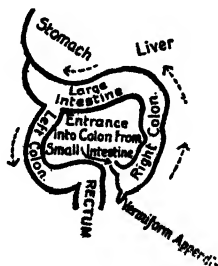
Exercise actually covers more sins than most other good things do, especially in England, where athletes are wont to violate many of the important laws of health. How often we hear people say: "I can keep quite healthy, if I get regular exercise." This is not a sound state of affairs, because under modern conditions one cannot always get regular exercise. It would be better if one were almost independent of regular exercise, so as to be reasonably healthy without it; and with a proper fleshless diet one can be. But people will refuse to adopt such a diet, and the next best thing is to use exercise as a palliative.

CHAPTER XXIV

MASSAGE AND SELF-MASSAGE *

MASSAGE has many forms. Thus the skin can be rubbed, or pinched, or patted, or kneaded ; and whole books are devoted to these different forms of massage. The object of all of them is to make the circulation easier and even (for example, to cure cold hands or feet), to restore equilibrium by exaggeration, and to rub away hindrances, such as cloggings and lumps.

Massage will help to restore the functions of different organs of digestion or of excretion. It is most effective if it soon becomes unnecessary. For instance, when anyone suffers from constipation, massage will be good if it enables that person to do without massage after a short time. Pills are generally unsatisfactory, if for this reason only, that they do not effect a permanent cure. Massage for constipation has several forms ; perhaps the best is that which follows the direction of the Colon, as in the rough diagram.



A few hints can be given here. For fuller instructions, the reader must consult special books (see list in Chapter XXV).

* See "Good Digestion" (George Routledge & Sons).

The massage should be correctly practised; not only should the correct form of it be chosen, but the direction of the blood stream should be followed, and pure oil or vaseline should be employed, to prevent painful friction.

Self-massage, if feasible, is better than massage by another, since it has the extra advantage of exercise. However, it is very hard for a person to massage himself all over without such helps as massage-rollers.

The massager should be skilful, and also clean and healthy. A rough and dirty and unhealthy massager does little good.

A great help to the massage is the water-treatment. While one is sitting in a cold or cool bath, one can massage oneself with a wet towel, for instance along the lines mentioned above. Cold feet may be massaged with a wet towel, or with loofah, or with the hand alone, while they are in cold water; or they can be warmed first, and then put into cold water and rubbed. Oil is also good. There are many who deny that it effects anything beyond to prevent the skin from being sore. But there are others who say that it does actually go deeper than the skin, and that the effects of rubbing with oil are different from the effects of rubbing without oil. Personal experience must decide. There can be no doubt, however, that rubbing with oil was an important branch of early cures. Oil, that is to say simple pure olive oil, is not used nearly enough in modern times.

The massage of the chest, of the legs, of the arms, indeed of most of the larger parts of the body, can be practised vigorously, either with the bare hand or with a hand-glove, during the Light-and-Air-Bath. At other times may be practised massage of the head (for improving the health of the skin and the growth of the hair), the eyes, the nose, the forehead, the hands, and the feet. There have been many ancient men of wisdom who have said that the care of the feet (a sensible form of manicure) should be one of the foundations of the social culture. The Jews were particularly careful about their feet, and the words of Jesus on this subject are to be taken literally as well as metaphorically.

CHAPTER XXV

EXERCISES AND GYMNASTICS *

WE have already seen that exercises should be correct at the outset, and, therefore, should be practised slowly, and with conscious effort, and with full concentration and will-power *in* the movements, until they have become easy. Then, and not till then, most of them should be done briskly. Short exercises at intervals, and varied exercises, are better than long, monotonous exercises. For example, both the right and the left sides should be practised independently. While we are exercising one side, we rest the other side.

Exercises will be more interesting if we find out and realise why they tend to make us healthy. If, for example, we simply tell people to "wiggle-waggle" their toes inside their shoes, it will fail to interest them; but, if we tell them that this will make their feet warm in winter, then we appeal to their desire for comfort. Or, if we showed a person a room such as the apparatus-room in the Natural-Cure Establishment near Cassel, we should very likely fail to interest him; but, if we told him the value of each of the mechanisms, very probably he would be willing to try some of them.

Dancing is good, partly because it is interesting. At least it is good under the right conditions, and especially if no cold be caught afterwards. The dancing-room should have its windows or even its whole side open to the air. After the dance there should be cold sponging and dry rubbing. Dancing is not an ideal form of exercise, but it is valuable because it encourages people to take exercise in a social way.

The same may be said of cycling. It has its disadvantages; it often produces an unnatural position, and

* See Additional Notes, and "An Alphabet of Athletics."—(Dodd, Lange & Sons),

may make certain muscles very slow. But it encourages people to take more air, to develop their lungs and other parts of their bodies, to adopt a more wholesome method of clothing, and, to some extent, to look at scenery. Walking may be better exercise in many ways, but the objection to it is that few people care for walking. Mountaineering is different, because there is almost the certainty of good views, and there is the feeling of success when a mountain has been climbed.

But far more interesting to Anglo-Saxons, and to other people in increasing numbers year by year, will be the exercises which tend to improve one's skill at games and athletics. The Macdonald Smith Fast Full-Movements are the best preparations and supplement for these and other purposes. We might quote the following samples which we have found most valuable:

1. Stand upright, with chest forward and chin back. If necessary, hold on to a chair or table with the left hand; then with the right foot kick up and back as far as you can (as if you were trying to kick yourself), and then forwards again. Do both movements briskly, as well as fully, attending to them thoroughly. Move the rest of the body, and use the rest of the muscles, as little as possible. Repeat this seven or eight times. Then reverse the exercise, and do it with the left leg.

2. Stand upright, with chest forward and chin back. Let your right arm hang down by your right side. Keep the rest of the body still and unused, and, bending your right arm at the elbow, bring up your right hand, with its palm *towards* you, till it comes up to your shoulder. Let it return back and down as far as it will go. Do both movements briskly as well as "fully," attending to them thoroughly. Repeat this seven or eight times. Then reverse the exercise, and do it with the left arm.

3. The same as 2, except that the hand has its palm turned *away from you*, as if you wished to show some person who is opposite to you that its surface was quite flat and clean.

The system gives fast full-movement exercises for nearly all the muscles. It should be combined with rest and

repose for those particular muscles which are not being used in any given exercise. The comparatively simple movements which Mr. Macdonald Smith has worked out can be combined in hundreds of different ways when they have once become half-automatic as simple movements. He himself does exercises with his little boy. He thinks of and makes new combinations, and the little boy has to copy them after him. He says that this is the best way of doing the exercises, and undoubtedly he is right. His advice, I am glad to say, is now being asked for by large numbers of people who wish to improve their condition of nerve as well as of muscle.

He has also pointed out to me that, by thus acting briskly together, the muscles learn to act separately with great freedom. This result is not apparent at first, but, when one works out the reason, one finds that it is simple. It seems strange that the use of several muscles together should help the use of one by itself and independently, but yet the movements of his system do have that very desirable result.

Many apparatuses and most gymnastic exercises are apt to increase slowness. Those who practise weight-lifting may become huge (in parts), but they generally become muscle-bound. They are not brisk and alert. The exercises are not a nerve- tonic. The movements are too regular. There is not enough rapid change and adaptation. There is not enough of the unexpected. There is not enough pleasure. This applies even to the Punch-ball, though that is far superior to weight-lifting.

Nevertheless, the Punch-ball and the Ball Game Exerciser, if used correctly, have their value. They are not so dull as the ordinary gymnastic apparatus.

A simple exercise without apparatus is the Body-swing, which is described in "The Training of the Body" (page 499). It is useful for Boxing, Cricket, Golf, Polo, Lawn Tennis, Racquets, Tennis, Putting the Weight, Throwing the Hammer, etc. It is also very healthy.

Quick starting from the toes in all directions is also invaluable for most of the above games (of course not for Golf), as well as for Track Athletics, and Football. Sideways-running and other running is hardly less

valuable.* The best form of running is the alternate walk and run, say the run of thirty-five yards, followed by a walk until the breath has been recovered. In this way one can run three or four times the ordinary distance without fatigue and even without discomfort. He who can only run a mile, or can barely run a mile straight on end, can easily run three miles by using this "alternate" system. Other fundamental exercises are suggested in "The Training of the Body."

As to special exercises, they are legion. Some of them, for the prevention or cure of constipation, will be given in Chapter XL. Others, for breathing, besides those in "The Training of the Body" (p. 255), have been suggested above in Chapter XXII. I need here add only one more, from Checkley.

"Contract the abdominal muscles and try to draw the abdomen in and out without breathing, until entire control of the muscles is secured. Or, at first, press in the abdomen with the hands, and, while pressing it thus, take several long breaths, resisting any temptation to allow the abdomen to move with the breathing. Hold in the abdomen with the hands, and bend down at the hips *and forward*. The feeling of buoyancy given by this habit is not an illusion by any means. It is genuine."

Bathing and Swimming are among the best exercises for those who have a good reaction. Skipping, Peg-top whipping, and other simple amusements—if they are amusements to *you*—are to be recommended.

A few more will be found in the Chapter on Relaxing and Repose (XXVIII.). These latter exercises are the most neglected in our education. A quotation from the "American Woman's Tribune" will show how the muscular relaxing can itself be helped by a fairly vigorous exercise.

"What is relaxing? Simply doing nothing:* give up, let go, surrender the nerve-forces. Here is the first step towards learning how to relax: with the arms hanging at the sides as far as possible, shake the hands

*This is not correct, since with muscular relaxing may be carried on the most easy and rapid intellectual activity.

till they feel heavy like dead weights. Shake them forwards, backwards, to the sides, and in circles, and from and towards each other. Shake all the stiffness out of these direct agents of the mind, which tell us of mental strain by their restlessness and tension. After continued practice of these simple exercises, you will soon become able to withdraw the nerve-force from them at your will."

It may be added that this is not really the right first exercise. Probably deep breathing should come first.

There are hundreds of books on Gymnastics, and Gymnastics have achieved a great work, even if they have chiefly resulted in strength, as opposed to speed and promptitude and adaptation and independent control of the various parts of the body, these latter being especially important for the young. The best of all Gymnastics, however, are those which are most feasible anywhere, at any time, and especially during a short interval; exercises which can be practised without apparatus, and without fatigue; exercises which are the least uninteresting (for few are positively interesting); exercises which produce the best effects on Games and Athletics, and on the whole intellectual and moral character.

But, when all has been said, exercises cannot rank in the same class as Games and Athletics rightly understood and rightly practised. I shall not convince many foreigners of this, unless they have studied the subject thoroughly, and I must refer elsewhere* for a fuller justification of this statement; but I am convinced, by what I have experienced and observed, that it is so. Some exercises, and especially the ordinary Gymnastics, are far inferior, in their effects, to our national Athletics, and would be still more so if the latter were prepared for and supplemented by a few minutes of fast full-movement exercises, deep breathing, extensions, circlings, balancings, and relaxing exercises every day.

* See "The Training of the Body," p. 55 *forth* and "An Alphabet of Athletics."—(Routledge & Sons).

CHAPTER XXVI

GAMES AND ATHLETICS *

FOR the advantages of Games and Athletics over ordinary exercise and exercises, I must refer to other books, such as "The Training of the Body" (p. 55 foll.); which work also gives the advantage of special Games and Athletics (pp. 62 foll., 69 foll.), and the methods of practising them (pp. 6-27, and 33 foll.) But, after all that can be said, has been said, in praise of Games and Athletics, and especially that they are in themselves an inducement and an incentive to exercise (which is more than can be said of mere Gymnastics or of many diet-reforms, or of most other means to health), there is much to be urged against them when they are practised by themselves, without preparatory and supplementary exercises, and as an end rather than a means.

'Training' involves self-denial. But too often it is bad for brain-work at the time; it seldom is continued after the particular competition is over; and it is at present only for the few, and not for the ordinary players who form the majority. These ordinary players do not 'train.' While they are young, their Games and Athletics counterbalance the effects of various evils, such as over-eating. When they grow older, and when it is hard or even impossible for them to get Games and Athletics regularly, then there is next to nothing to counterbalance the effects of these evils. One bad result of Games, therefore, is, that during school life they encourage boys to make all kinds of mistakes; for Games and Athletics do indeed cover a multitude of sins.

Nor are they yet complete. They are for the most part one-sided, and especially right-sided. Nor are

* See Additional Notes.

they yet for all people, for the whole nation, for women as well as for rich men, for poor boys and girls as well as for the *jeunesse dorée*. We still need more popular games such as Hockey. They are not nearly common enough. And we need indoor games adapted to use in large buildings within cities.

And, besides supplementary games, we need supplementary exercises, for the left side and, generally, for the undeveloped parts of the body. We cannot recommend the extreme system, according to which certain gymnastic exercises are compulsory for all men; least of all can we recommend such a system where the gymnastic exercises, as most exercises do to-day, make people slow and muscle-bound, instead of quick and brisk. But a certain amount of drill would not be a bad thing, especially by way of preparation for games and for health.

For games are not yet played rightly. Not one person in a hundred does himself justice. Practice is said to make perfect. As a matter of fact wrong practice only makes a bad habit stronger and stronger. Thus with piano-playing no amount of wrong practice will produce the right result. I believe it would be far better for pianists scarcely to try piano-practice at all until they have mastered the preparatory movements, for instance those of the Macdonald Smith system. It is most important for the future of Games and Athletics that people should know *how* to improve: for example, that in games played with the racket they should know the importance of the position of the body, and of the feet in particular,* and should not merely use their wrists. This I have pointed out elsewhere.

I should recommend, then, that all people should practise preparatory exercises, those of the Macdonald-Smith system being good because they are brisk. These exercises would help to fit anyone for taking up any form of Games and Athletics afterwards. Then he

* I am glad to find that one of the greatest of all-round athletes, Mr. C. B. Fry, agrees with me as to the importance of the position of the body and feet.

would be able to take up many forms, meanwhile supplementing these forms by proper exercises. The rower needs exercises in activity for the feet, and in general activity, and in prompt change and adaptation. For him such Games as Squash and Lawn Tennis would be good, in addition to Boxing and Fencing; Cricket would not be bad; but Boxing, Fencing, Running, Jumping, and "Bartitsu," would be among the very best correctives and antidotes. The latter is an excellent all-round training.

Among the first Games and Athletics, because the cheapest, besides being the best all-round and most enjoyable and most social, are Boxing, Fencing, Singlestick, Self-Defence ("Bartitsu"), Football, Hockey on the ice or in a field or on the sands, Lawn Tennis, Fives, Squash, Badminton (which can be played in the evenings by artificial light; Ping Pong might be added for this reason).

It is important that people should enjoy themselves; we have spoken elsewhere of the beneficial effects of joy upon the chemical composition of the blood. The experiments of Professor Elmer Gates have proved this point successfully. And almost the best joy that most of us know of in ordinary life is the joy that comes from Games and Athletics, and especially from Games, if we succeed in them.

We need not quite agree with Dr. Dewey, when he says, "Digestive conditions in their maximum are revealed in the school-yard during recess, when Nature seems busy recovering lost time" Exercise should not be taken immediately after an ordinary meal. But there can be no doubt that enjoyment, such as we get from games played rightly and in moderation, must quicken and improve every bodily function within us.

CHAPTER XXVII

POSITIONS

UNDER the heading of Magnetism we noticed how, for certain favourable mental conditions, the head should be to the North and the feet to the South. There is a vast store of magnetism and electricity in the air and in ourselves, and during the long period of sleep we may utilise it in this way. Let us consider in some detail the question of what we might call the "external" position. (Some people, however, seem quite unaffected by it.)

In what direction should our beds lie? For no one who has seen a compass-needle move to the North, or who has drawn sparks from his own hair by friction, can doubt that there are magnetic and electric forces outside us and inside us. We must put the forces inside into harmony with the great terrestrial and cosmic forces outside us. Now, as Dr. Babbitt and others have pointed out, our head is warmer than our feet. We do not wish to bring too much warmth and blood to our head; we wish to "*keep the head cool*." Therefore let the head lie towards the North, and then the earth's cooling forces (magnetisms and electricities) may move towards the head from the feet. Cold feet are a common cause of sleeplessness. Let the feet lie towards the South, and then the earth's warming forces or currents may move towards the feet and from the head. In order not to puzzle the reader with too many instructions, we shall quote nothing here about the electric and magnetic forces, and the warming forces, which run East and West. Suffice it to say that not a few extremely *sensitive*

people are uncomfortable and even sick or ill when they lie with the head either to the South or to the West.

Each must find out his own best positions, though he must not take it for granted that his most natural position is his most healthy position. To the practised eye, certain attitudes are clear symptoms of bad health.

Let us take the positions one by one.

The commonest is lying. We should lie in a relaxed position; we should not keep our muscles at full tension. The tension is generally most severe behind the neck and near the bottom of the spine. Special attention should be paid to repose in these muscles: repose can be best secured while we breathe out (Chapter XXVIII). No part of the body should be tight and stiff and "clenched."

The bed should hold the body; the body should not hold itself. You should feel, as the nerve-trainers say, that the floor or bed is pressing up against your dead weight. You need not have a high pillow; perhaps you should not have a pillow at all. When you lie on your back, your feet might be about 24 inches apart; they should not be crossed.

In sitting, also, there should be little tension. The custom of sitting on seats without backs is execrable, whether it is to be found in schools or offices. The chin should be back, and the shoulders back, while the chest should come forward and the spine should bend somewhat forward. The whole body should "face to the front fair and square, and should not twist side-ways. This illustration is from "The Training of the Body," which shows how a fault can be corrected by exaggeration in the opposite direction. Mrs. Archer's exercise, of coming forwards, and at the same time relaxing the muscles, is one of the best. The legs should not be crossed; the crossing of the legs encourages varicose veins, and some even hold that it encourages appendicitis. If you are tired of sitting in the proper way, then stand or walk a bit.

With regard to the need for a straight spine (i.e. a spine not curved sideways), Vivekananda says: "Sit

upright; the body must be kept straight. The spinal cord, although it is inside the vertebral column, is not attached to it. If you sit crookedly (as in crossing the legs), you disturb this spinal cord; so let it be free. Any time that you sit crookedly and try to meditate, you are doing yourself an injury. The three parts of the body must always be held straight, the chest, the neck, and the head, in one line. You will find that by a



little practice this will come to you just as easily as breathing."

In reference to this point, the following quotation from "Worry and Nerves" may be useful: "As to the sitting position, have you ever noticed the repose in some of the Egyptian figures? They show three angles which are nearly right angles: those which (a) the body makes with the thighs, (b) the upper legs make with the lower legs (at the knees), (c) the upper arms with the lower arms (at the elbows). These figures have their hands resting easily upon the upper legs, near the knees. The angles may be roughly represented thus:—"



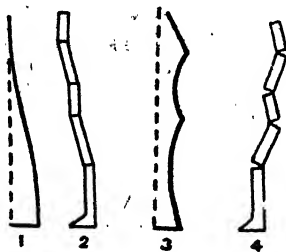
A Rough Diagram of Angles for a Sitting Position. The Spine is inclined forwards (not curved laterally). The dotted line represents the Arm, the hand of which may rest upon the Leg (as here) or may hang down.

The Editor of "Physical Development" gives a valuable piece of further advice when he tells us to keep the *shoulders back and somewhat down* (especially during work). But we must remember that the back muscles must also be made strong; otherwise the exercise of keeping the shoulders back and down cannot have its full advantage.

"Health Culture" (for October, 1900) has some interesting little diagrams suggesting the most economical position of the body. There are other considerations, of course, besides economy; for instance, a figure poised on one foot may show gracefulness without economy. But, for mental work in particular, the economical attitudes are well worth studying.

The position for standing and moving has been described in detail in "The Training of the Body." The chin should be back, the shoulders back, or, rather, the chest forward. The spine should incline slightly forwards. The rest of the body should face fair and square to the front. The illustration shows how, when the body is carried incorrectly, a great deal of force is needed to resist gravitation. When the hinges are open, the body needs a strong muscular effort to hold it up. The above article may be read with advantage by every one: it shows how there should be a straight line from the temple to

the most prominent part of the chest, and thence to the tip of the toe, as in this illustration.



A Rough Diagram of Angles for an 'economical' Standing Position. 1 and 2 show the Hinge-principle: less effort is required here than in 3 and 4. The Diagram is from 'Health Culture' (No. 31).

The eyes should incline to look upwards, whenever there is no particular reason for their looking in any other direction.* It is the privilege of man and woman to look upwards, while the ox instinctively looks downwards. In Chapter XXII., the right positions for breathing-exercises have been dealt with, as also in "The Training of the Body." The right positions for Games and Athletics have also been treated there. It has been pointed out that each nation, and group, and individual, should practise those positions which will supplement the character of the nation etc. The English and German people should practise alert positions, for lightness and ease. The French should practise steady and solid positions. The Americans should practise relaxed and reposeful positions (and so should the English and French also). The Hindus do not need these; they need alert and active positions; they are far too sleepy,

*"Health and Strength," for November, 1901, has some excellent remarks, by a lady, on the right position and form of the body. Among the most useful hints are the following:—

1. The man should look well in his ordinary clothes. Very few weight-lifters do.
2. He should stand 'over his feet,' and should look 'collected' and as if he could not be caught or taken by surprise. He should look alert and limber.

at least with their bodies. And the above remarks will also apply to gestures and expressions.

The position which most of us have lost, since our earliest childhood, is that of muscular relaxing and repose. So this shall be treated by itself in the next Chapter

CHAPTER XXVIII

MUSCULAR RELAXING,*REPOSE, AND SLEEP

"Nothing is as shocking as energy without true knowledge."—*Goethe*.

"We should do well if, since we stay here for years at a time, we kept Pythagoras' silence for a while."—*Goethe*.

"Real action is in silent moments. The epochs of our life are not in the visible acts, but in a silent thought by the wayside as we walk."—*Emerson*.

"Not till the whole nature has yielded and become subject to its higher self can the bloom open. Then will come a calm such as comes in a tropical country after the heavy rain, when Nature works so swiftly that one may see her action."—*Light on the Path*.

Professor James, in his excellent "Talks to Teachers," writes as follows:—

"We have lately had a number of accomplished Hindoo visitors at Cambridge, who talk freely of life and philosophy. More than one of them has confided to me that the sight of our faces, all contracted as they are with the habitual American over-intensity and anxiety of expression, and our ungraceful and distorted attitudes in sitting, made on him a very painful impression. 'I do not see,' said one, 'how it is possible for you to live as you do without a single minute in your day deliberately given to tranquillity and meditation. It is an invaluable part of our Hindoo life to retire for at least half-an-hour daily into silence, to relax our muscles, govern our breathing, and meditate on eternal things. Every Hindoo child is trained to this from a very early age.' The good fruits of such discipline were obvious in the physical repose, and lack of tension, and the wonderful smoothness and calmness of facial expression, and imperturbability of manner in these Orientals. I felt that my countrymen were depriving themselves of an essential grace of character. How many American children ever hear it said by parent or teacher that they should moderate their piercing voices, that they should relax their unused muscles, and, as far as possible, when sitting, sit quite still? Not one in a thousand, not one in five thousand. Yet from this reflex influence on the inner mental states, this early over-tension, over-motion, and over-expression are working us grievous national harm."

*It is not all who can safely try the advanced practices. A good teacher should be secured at the start.

Muscular relaxing is not an end in itself, any more than brisk exercise is an end in itself. It is a means for those who shall find it useful towards a calm and well-balanced mind and general economy of all kinds of energy.

The practice of relaxing offers a double contrast to the fast full-movements of Mr. Macdonald Smith. First of all, it includes permanent positions rather than mere movements alone; secondly, it consists of slow movements rather than of brisk movements. Yet the Macdonald Smith exercises, for instance of the arm, should be practised together with relaxing and repose of the parts which are not being used; and the relaxing and repose-system is helped by fast full-movements for better circulation of the blood, and for activity and promptitude of the nerves. These Macdonald Smith exercises are a kind of massage to the muscles. They empty the muscles of their old blood with its waste-products, and then in rushes the fresh blood. The muscle is filled with this fresh blood, and while it rests absorbs this fresh blood. The Macdonald Smith System, therefore, achieves part of the same result as the Relaxing-system, viz. control of various muscles of the body and economy of energy; but it goes along a different road.

The advantages of the relaxing-system are, in the first place, change and contrast for the body and the mind, which are generally too active; secondly, economy of energy for the body. If we relax those parts which we are not using, we soon get a nice judgment as to the exact force required by those parts which we *are* using. Those parts which are not wanted are not used; those parts which are wanted are used, and are not used more, nor more vigorously, than is necessary.

Vivekânanda repudiates the idea that muscular relaxing is laziness. He says:—"Then, at last, when the waves cease, and the water of the lake becomes clear, there is the state called Sattva, serenity, calmness. It is not inactive, but rather intensely active. It is the greatest manifestation of power to be calm. It is easy to be active. Let the reins go, and the horses will drag you down. Anyone can do that. But he who can stop

the plunging horses is the strong man. Which requires the greater strength, letting go, or restraining? The calm man is not the man who is dull. You must not mistake Sattva for dulness or laziness. The calm man is the one who has restraint of those waves (of the mind). Activity is the manifestation of the lower strength, calmness of the superior strength."

For the economy of mind-energy is the chief result. Whether all our energy is similar or not, or how far physical energy may be converted into mental energy, we cannot say; but it seems clear that, if we use less energy by our muscles, we have more energy to use by our mind. He who can relax his whole body ought to be able to work better with his mind. This is why so many people, like Rousseau, find their brains more active when they lie down. I do a great deal of work lying down in bed in the morning, not simply from laziness, but because of the benefit of the relaxed position, for rapid thinking. He who tightly grips his hands, and clenches his teeth, and wrinkles his forehead, and "sits tight," and in fact has many of his muscles at full tension, probably cannot work nearly so well as he would be able to do after a little practice in the art of untying himself.

By relaxation we open the channels of our body; and, as we shall see in the Chapter on "Inward and Outward Rhythm," the higher self has freer play. Those words, "Except ye become as little children" are generally interpreted as referring to the mind only, but they refer to the body also. Watch a child during sleep, watch its graceful ease, or watch an animal during sleep: how scientific and economical are the poses.

Or "study the lilies," and other flowers and plants. "In its sleep," Figuier says, "the leaf seems to approach the age of infancy. It folds itself up neatly as it lay folded in the bud before it opened, when it slept the lethargic sleep of winter. The plant seeks every night to resume the position which it occupied in its early days, just as the animal rolls itself up, lying as it lay in its mother's bosom." We must, while we sleep, imitate little children—healthy little children, thoroughly relaxed.

But in what way shall we learn to relax? We must begin with easy tasks, under easy conditions, especially during holidays, and when we are well and happy and fresh, and in private. Those who will not practise cheerfulness in the sunshine are likely to find it difficult to be cheerful in the darkness.

At first we must work "part by part." We must keep our hands still, for they are the expression of our mind. Throughout we must avoid serious and anxious frowning. We may recall Lytton's description of the Coming Race. "Each countenance was mild and tranquil, and even kindly in its expression." The Vril-ya gave the sense of power in repose. Even during the most masterful and rapid action, there was still calmness.

Throughout we must breathe fully and calmly. We must take deep breaths at intervals. That is the first exercise—to breathe deeply inwards, then to draw up the diaphragm, and to let it down again; and then as we let the breath out to relax every muscle of the body. This exercise should be practised at stated times and places, for example the first thing in the morning and the last thing at night, and during the day when we are waiting, e.g. waiting to cross the street. Then may come the sitting exercise, in which we slowly bend forward without stiffness.



The Relaxing of the Spine. The head first sinks down, and then the movements may follow as in the Diagram, which is adapted from Le Favre's 'Physical Culture.'

By this one relaxes the spine. A special work on "Worry and Nerves" will describe this exercise fully, together with the standing exercise. During this the arms

should be limp, each joint hanging heavy from the joint above it, the hand from the wrist, the wrist from the elbow, the elbow from the shoulder. When the hands have become dead, one can stand upon a footstool on the right leg and make the left leg hang dead. Last of all comes the lying exercise. It is by no means easy, nor is there space to describe it here. It must be begun gradually; nor must one get down suddenly, nor rise up suddenly. Eventually one lies down flat on one's back, with the feet rather apart, and the toes turned slightly out. The arms are outwards at right angles to the body. When this relaxing of the body has become easy and natural, and a very part of oneself, under easy conditions, having been practised between times of active brain-work and times of active exercise, then one can combine it with active brain-work. The best work may be done while the body is relaxed. Later on, we may even practise relaxing of the unused parts during the most active exercise. If we can relax the unused parts of our body during a game which requires active thought, we are some way towards self-control. But long before this, while you essay to practise, you will begin to notice "how many unnecessary and perfectly objectless motions you yourself are helping to make yourself ill with." You may learn to keep all parts of your body quiet, and to keep still outwardly, even to your hands and the tips of your fingers, and also your feet and your head; and you will find rest and quiet coming into the mind as a result, instead of restlessness and worry. "Learn to keep still, and you will feel the quieting influence all through your life." "Force yourself to move slowly even if you are in a hurry." To eat slowly will soon become a help towards a feeling of repose.

Relaxing, we must insist once again, is not slackness; for one can relax even while one is making a stroke at Tennis. One should first get repose of the body part by part, then repose of the whole body, then repose of the conscious mind; at this stage, so far from there being slackness, there will be activity of the unconscious or sub-conscious mind and the higher self, that mind which remembers everything, which works quickly and accu-

ately upon such subjects as are set before it; that mind which solves so many problems, though we credit our conscious mind with the solution.

It is the absence of muscular tension that gives this inner mind a better chance of working.

Here we have spoken only of the physical or bodily practice. We have seen that this may produce a mental state of repose, which, looked at from another point of view, is a mental and a spiritual activity. There are some, however, who disregard these physical exercises. They concentrate their thoughts at the top of their brain, or at the top of their chest, and then they find that calmness comes in the same way as if they had relaxed their limbs. They start by a different avenue. But they also have to begin under easy conditions, and when it is apparently unnecessary to practise.

There are other means to bring us into repose. Thus music and certain sounds, such as the Indian Aum, (pronounced as Ah-oom) may be helpful. Others prefer the imagining of pictures, as of the growing of trees and flowers, and all the beauties of nature on a large scale, but without personal figures. Others, again, find darkness the great help to relaxing. And others contentment with their surroundings and opportunities. As a well-known writer says:—"If you cannot feel contented, you can at least refrain from expressing your feelings." Those who have practised Self-suggestion find it a help to repeat to themselves confidently and quietly, "I want to feel thoroughly calm and relaxed." Or with their conscious mind they give orders to their sub-conscious mind, which, under certain conditions, will receive and obey these orders.

With regard to mental helps, some remarks by Vivekānanda are worth citing: "Until you can get a firm seat, you cannot practise the breathing and other exercises. The seat being firm [and even], means that you do not feel the body at all; then alone it has become firm. But, in the ordinary way, you will find that as soon as you sit for a few minutes all sorts of disturbances come into the body; but when you have got beyond the idea of a concrete body you will lose all sense of the

body. And when you take your body up again it will feel so rested; it is the only perfect rest that you can give to the body. When you have succeeded in conquering the body and keeping it firm, your practice will remain firm, but while you are disturbed by the body your nerves become disturbed and you cannot concentrate the mind. We can make the seat firm by thinking of the infinite. We cannot think of the Absolute Infinite, but we can think of the infinite sky [or sea]."

During the deep and slow breathing in and breathing out, the "spiritual significance" need not be forgotten. As Miss A. P. Call says:

"Bad feelings cause contraction, good feelings cause expansion. Relax the muscular contraction, take a long free breath of fresh air, and expansion follows as a matter of course. Drop the brain-contraction, take a good inhalation of whatever pleasant feeling is nearest, and expansion follows as a matter of course."

Some find it of the greatest value to take care of the smaller details of life. They cannot relax properly until they have got all their duties off their mind. For such people cards for memoranda, and all sorts of small devices, are the greatest help.

The position of relaxation and repose is most valuable for purposes of Self-suggestion (Chapter XXXVI.). The majority of Anglo-Saxons object to being hypnotised or to receiving Suggestions from others. But they would not object to *Self*-suggestion. If they relax their body, then their subjective mind is far more active. Self-suggestion may be their best means of influencing themselves; and there are very few who would not in their best moments like to hypnotise themselves if by this means they could get self-control—control of the self by the Self, which is the highest and finest power within us. It has been found by large numbers of experimenters that when the body is relaxed the mind is also most capable of healing others. Hudson, in his "Physic Phenomena," quotes examples of those who, just before sleep, have suggested to their sub-conscious mind that it shall go somewhere and help someone during the sleep of the conscious mind. Such Suggestion is said to be

healthy, not only for nervousness, but also for all sorts of ailments, and especially for sleeplessness.

"Both sleep and relaxing need for most people the use of a low pillow, and the use of quiet breathing." This will probably be found a most valuable piece of advice. During sleep the heart beats from six to ten times a minute less frequently. Let us practise relaxing, and we shall help sleep considerably. If we do not actually gain sleep at first, yet we shall gain muscular repose, which is the next best thing.

All sorts of rules have been given for helping sleep, but I have preferred to reserve them for Chapter XLIX. Besides deep breathing and muscular relaxing, we may mention here cold water washings and rubbings for the feet, the drinking of water, the eating of a piece of apple, the repetition of some monotonous physical exercise, such as the closing of the eyes. But, as this Chapter is treating of positions, we may close it by repeating what may prove a useful hint to many sensitive people.

On p. 439 of "Light and Color," Dr. Babbitt quotes the case of a lady who "felt uncomfortable and restless became flushed, and showed a more frequent and full pulse, when she lay with her head to the *South*; her symptoms were even worse when she was turned with her head to the *West*. But, directly she was turned with her head to the *North*, she became quite comfortable and quiet and cool." This is an extreme case, but milder symptoms, in hundreds of cases of sleeplessness, may be due to this wrong direction. The only question is whether we ought always to depend so much upon being able to sleep thus; under certain conditions it might be next to impossible for the right direction to be managed. Surely it would be better to find out some more radical cause of ill-health and over-sensitiveness than always to rely on this condition. Nor need this prevent anyone from using this position whenever calmness is desired, as during the Muscular Relaxation practice. We must at first obey the Laws of Nature; then we ought gradually to learn to be above such minor hindrances, thanks to the positive will-power which these easy conditions shall have helped to turn into a habit.

CHAPTER XXIX

MUSIC AND SOUNDS

THE ordinary concert or musical performance is like a Lord Mayor's Banquet, which is an unscientific medley of elements that are nutritive, or sedative, or stimulating, or irritant, or sensualising. Generally there is excess of some nutrient elements and deficiency of others. Anyhow such banquets put into us more emotions, as it were, then we can well work out in the time allowed us for action.

There is great need for our use of music to be made more scientific. The public should know what tunes would have certain effects; for music has most powerful effects on the mind, even if the mind is unconscious of them. Perhaps some of the effects are all the more powerful and dangerous *because* the mind is unconscious of them. The mind attributes the effects to something else. It cannot reason about these effects easily, because for the most part the effects are emotional. Therefore it behoves us to supervise very carefully the music as well as the food which we offer to the public, and to the young.

We may depend upon it that in the future we shall regulate every department of life more consciously and carefully than we do now, until we have come to regulate it correctly. Then we may leave it to work itself. Among the greatest curses of humanity are those who say, "We should not trouble about so-and-so; we should let it come naturally"—just as though things "naturally" went rightly under modern conditions. The old school of "Let them all come" is bound to die out. For example, at present no one will listen to the man who says, "Let children read any and every book." We

consciously and purposely keep certain books away from children. Later on, the child will instinctively avoid these books. At present we must help children to form good habits. So it will be with foods. Never let the child get the habit for stimulants; and then after a time the instinct of a child will be to avoid and eschew stimulants. Do not let a child hear enervating or sensual music, and the instinct of the child will be to avoid, or at any rate not to be injured by, such music. We must use every possible care to regain those correct instincts which we lost ages ago.

The power of music needs no words of mine to describe it. The old legends about Orpheus are scarcely exaggerations when we remember that in early times music was a kind of language. To animals it is a kind of language still; indeed the language of animals cannot be altogether distinct from the music of animals, if in music we include the inflections of voice, and softness and loudness, as well as rhythm. In our language the collocation of letters is important, as well as the rhythm. Robert Louis Stevenson pointed out the powerful effects of alliterations in language. But few people have taken so much trouble in this matter as the Indian Yogis. Let us consider an example from their literature, viz. their recommendation of the word AUM (pronounced Ah-oom), as a help towards the attainment of calm meditation. This word represent certain grand ideas; and, as the Yogis draw in the deep full breath and let it out again slowly, they repeat this word, and think of the grand ideas. And every nation has had its particular sounds which it regards as effective, even though no idea is consciously associated. There is a school in America which has, as its "Mantram," the word IAHVEH, breathed with the breath outward and inward (Yah-veh). This word may convey to them the idea, "*I will be what I wish to be.*"

So much for sounds with a certain physical movement of the lips and organs of speech, and a certain rhythm. Let us now come to the more familiar instances of the effects of sounds.

We may begin with extracts from two American

Papers, "Good Health" (January, 1897), and "Health Culture" (July, 1900).

"Pythagoras thought music very valuable in the treatment of many disorders, and Plato and Aristotle regarded it as a valuable prophylactic. As a regular treatment, in modern times, it was first used in the asylums of France as early as 1809. Florence Nightingale employed music, as well as colour, to calm excitement, or to revive hope and joy. The London Guild of St. Cecilia has organised a permanent choir for use in hospitals. The effects of music on the insane at Brockwell's Island, New York, were very marked: both the temperature and the pulse-rate were notably diminished."

"The Egyptian priests combined music and medicine. Cheiron, so the legend says, was instructed to use music, as a means of cure, by Apollo the healer.

"The rate of the heart's action, and the force of the circulation, are influenced by the pitch and intensity of sound. The blood-pressure may be increased. The nerves may be affected, as by a sedative, or by a stimulant. Pain may be alleviated, calmness and sleep may be induced; inspiring and exciting music may put fatigue to flight. In hysteria, insomnia, and melancholia its value is wonderful.

"Experiments on dogs show that music can increase the consumption of oxygen by 20 per cent., and can increase the elimination of carbonic acid and also the functional activity of the skin."

Another writer in "Good Health" (October, 1897), after pointing out how the soft rippling music of a gentle rain has power to soothe and quiet tired and overstrained nerves, and how to the patriot of all climes the national pæon has a strengthening and invigorating influence, goes on to say "music not only soothes, calms, and restores to health, strength, and vigour, but even produces excitement, so that men under its sway will forget fear and fatigue, pain and weariness, and be enabled to undergo hardships . . . with much less detriment."

Have not the phonograph and its sisters a very valuable influence before them?

Of course the music must be carefully adapted to the needs. Thus, as Professor C. Howard Young has pointed out, "A hypochondriacal patient would need gay and cheery tunes. A feverish patient would need slow, calming, and soothing airs played low; and so on. People do not always choose what is best for them.

Sad people like sad airs, but they need gay and enlivening airs."

A third writer in "Good Health" (November, 1897) says "Since vibrations govern everything, music should be a study of every nurse, and in use at every hospital. It can take the place of opium in soothing, or of caffeine in exciting, according to the quick or slow time used—i.e. according to the vibrations."

We may add that singing should be taught to all, and not merely to nurses. We have seen how emotions may be partially regulated by breathings and by positions; the art for regulating them by the singing or humming of tunes has yet to become an important part of our education.

Many other quotations might be added as to the value of music. I am not myself a musical specialist, but I have been told on very high authority that certain pieces of music are noticeably bad in their effects upon the morals. I heard several instances not long ago in America. There is no doubt that others produce a feeling of great vivacity and liveliness. The popular tune Ta-ra-ra-boom-de-ay is an example. Others appeal to our sense of grandeur. Others instil courage and patriotism: "The Soldiers of the Queen" is such a tune. Others bring calmness, happiness; and so on. Each should find out for himself or herself those tunes which most readily produce certain states of mind. These might be played, or sung, or hummed, or repeated on the phonograph. Mental singing is an art which very few of us cultivate, yet it is not to be neglected. Those who have never tried it have little idea of the effect which one can produce on one's mind by humming to oneself (not out-loud) a quieting piece of music. This method has a great future before it, a future perhaps almost as important, in its narrower sphere, as the future of Suggestion and Self-suggestion.

Let us remember, in conclusion, that we hear whether we wish to hear or not. There may be those who can shut their ears and minds to outside sounds, but still, when a barrel-organ is playing outside, most of us register the sounds, whether we intend to do so or not.

Most of us are living phonographs. Let us take special care that we store up only the best combinations of sounds whenever we have the chance of choosing between the better and the worse.

CHAPTER XXX

APPARATUS, AND MISCELLANEOUS HELPS

SOME years ago a German was suffering from gout in his left arm below the elbow. This gout had taken the form of an ulcer on the hand. He had tried many ways of cure, and had consulted many physicians. One day he was quietly sitting in his room, thinking about the true nature of rheumatic diseases, and his bad hand was resting on a cushion on the table, and his eye was fixed on the tumour on his hand, when a swarm of large gnats came into the room by the open window, and after making a buzzing noise round his hand, which was highly swollen, they at last settled upon it, and thickly covered it. The German, instead of driving them away, let them remain as uninvited guests. They perforated his hand all over with their little stings, so that the back of the hand was speckled like the top of a thimble. Then they flew away, and a few seconds afterwards the German felt the whole of the pain in his hand pass away also as it were through the openings made by the stings of the gnats. Working on this experiment the German invented an oil, not gathered from gnats, in which case one might get certain undesirable poisons from certain gnats, but formed of chemicals according to prescription. A special instrument makes quite tiny little holes in the skin, and the oil is then painted on with a brush. "Where there is any life," says the German, "there may be hope that the Lebenswecker will restore health." The process is painless, the pricking being scarcely even uncomfortable.

Mr. Wells, of Scarborough,* has successfully treated

* 10 to 12 Trinity Road. I should not recommend anyone to apply the treatment for himself without the advice of Mr. Wells. But see Additional Note.

many thousands of patients with the Lebenswecker, and has cured a large number of different illnesses and diseases which the Medical Profession are wont to call incurable. I have visited personally, and talked with many of his former patients, and they all say that the cure has been wonderful. They used to suffer from rheumatism, gout, consumption, epilepsy, headaches, blood-poisoning, or skin-disease, or some other ailment. But the Lebenswecker seems to have effected a permanent cure.

The skin is a most important part of the body. When its pores are closed, then the waste-matter of the body cannot escape through the skin, and gathers in the system, and poisons the blood. The Lebenswecker first of all makes little pores in the skin, pores through which the waste-matter may escape. The special oil gathers together towards this one part the poisons which otherwise would be all over the system. It is a well-established fact that, after the operation, thoroughly healthy people feel no effects at all through the pricked holes, and there is no eruption. On the other hand, those who are unhealthy will find their skin covered with irritating pustules where it has been pricked. A few days afterwards, the pustules form scales, and these scales fall off, and the skin becomes ordinary again. The body where the Lebenswecker has been applied—it can be applied in various parts of the body—is covered with cotton wadding, which generally becomes saturated with matter. The only objectionable part of the process is the itching, which of course is a good sign, showing that the poison is coming out of the system, or rather that it is gathering in some one place. *Followed by water-treatment*, the Lebenswecker is probably the quickest and most powerful and safest physical cure which is known in modern times.

The Medical Profession will deny that such means can cure, or even help the cure of paralysis, consumption, hip-disease, gout, rheumatism, scrofula, etc. But it is not a question for medical opinion to decide theoretically; the function of the Medical Profession should be not to deny facts, but to investigate them and to collect statistics.

The objection which occurs to every one is that it is a mistake to put poison into the system; that it is the poison which produces the pustules. As to this latter statement, it is untrue, for with a healthy person the poison produces no pustules. It is my belief that the swelling which comes from stings is caused more by the poison already within us, which seeks this one spot, than by the poison sent in by the gnat. The chemical manufacture of the poison prevents the chance of any virulent ptomaine being found in the oil. Perhaps the future use of snake poison is to be found in some such treatment. As yet no one seems to have discovered the exact function of snake-poison in nature.

It is true that there are other treatments which are better than the Lebenswecker, in the sense of being more natural; but to-day people are impatient and restless. Those who do not mind giving up *five days* to such a treatment, and it is to be noticed that one can do most of one's ordinary work while the cotton wadding is on, those people would grudge a fortnight or three weeks spent over the water-treatment alone: they would rather have a little extra itching on Saturday evening and Sunday morning, and get the cure over at once. If any one doubts this hurry, let him seek the reason why so many expensive drugs and stimulants are sold and swilled to-day. It is partly the desire for something quick, and something that will not interfere with every-day life and business.

Let me repeat, this is a cure for the Medical Profession to examine and test rather than to condemn unseen and untried. Having gone through the treatment myself, and having felt much refreshed afterwards, and having talked with large numbers of people who have benefited by it immensely, I can speak with a little authority; but what I want the public to do is this—to examine the proportion of cures and failures. If we apply this test to the Medical Profession, we get the most interesting results. Had Mr. Wells not succeeded in more than 50 per cent. of his cures, he would have been working wonders, for a large proportion of people who came to him had been given up by one doctor after another.

I do not say that he has cured paralysis, epilepsy, rheumatic arthritis, and gout, but he has cured, so far as tests go, diseases which doctors have called by those names. I will not say that the patients had those diseases, for, if any one says that there is a process by which they can be cured, the doctor immediately says that the case which you bring forward cannot really have been this, "since this is incurable." The doctor argues in a circle and unfortunately he has the ear of the public. However, I do not doubt that Mr. Wells would be able to give thousands of references, and if the Medical Profession does really wish to search for the truth in an open-minded way (I fear that a large section of it does not), the Medical Profession can advertise for instances where the Lebenswecker has *failed*. Personally I should be glad to hear of instances where it has failed, *after it has been properly tried*. Among other conditions the instrument must be kept perfectly clean; after each application there are at least six cleansing and sterilising processes.

It must be remembered that most cases of cure by this process are not cures by faith: people have come in a practically hopeless condition, drugged almost to death by the doctors. They had had faith in drugs, but the drugs failed to heal them, and destroyed their faith.

The Medical Profession will, in spite of its own drugging system, in spite of its own vaccination-treatment, probably object that it is wrong to put poisons into the system; that it is wrong and unnatural. Yes it is, but it is wrong and unnatural to *have* diseases like epilepsy and rheumatism. The Lebenswecker seems to me to be classed with the drug-treatment, as something which will disappear when we know more about the ways of preventing ill-health. As it is now, no doctor of my acquaintance would be confident of curing nine out of ten ordinary cases. I believe that Mr. Wells is confident of curing nine out of ten of the cases which he has. He must be judged by his results. If anyone wishes to get at the truth, let him collect the evidences, and try the system fairly.

Let me here anticipate what I shall say to the

Medical Profession in Chapter LVII. You members of this Profession have utterly failed to cure certain diseases. You let people die of these diseases by the thousands. Mr. Wells has worked vast numbers of cures, and his means are not a secret. He tells them to anyone who asks him. His cures are quick, and attended with the smallest amount of discomfort or expense. I do not say that his is the best way. I think it is decidedly not. The ultimate future of healing rests with the mental healers, inasmuch as—where their method is successful—the means of cure are always carried about within the person himself, by himself, for himself. There is no dependence, no expense. But, of all the *physical* ways, I have never known a better than this, for it has worked most of its cures without faith.

Personally I have no desire to play any more tricks with myself. Life and health are far dearer to me than I can express. I have so much to do in writing and teaching, as well as in athletics, that I need all my energy; and yet I shall certainly have the Lebenswecker at least once a year. Some of the evils of city life—its fog and dirt—one cannot avoid. But, at a place like the Scarborough house one can get the complete rest, as well as the cleansing of the blood.

Another apparatus which deserves a trial, and which must be judged by its results, is the Light-treatment by Mr. E. Barton-Wright, of 67B Shaftesbury Avenue, London, W. This treatment seems to be at the same time penetrating and pleasant, without tediousness and without risk. The heat (red) or light (yellow) or chemical (blue) rays can be directed onto the whole or any part of the body at will.

Lest this Chapter should be too bulky, we have spoken of the Thermolume, and other ingenious inventions of Dr. Babbitt, in Chapter XVIII.

We have also spoken in others Chapters of the massage-rollers, of sheets and compresses, of apparatus for heat and magnetism, and of electric apparatus; and everyone knows also the Punch-ball and the Swedish implements for developing the body or certain parts of

the body. Some of the German Natural Cure Establishments have special Apparatus for constipation etc. I may mention here the Ball-gaine Apparatus, which serves not only for health purposes, but also for practice at football, cricket, etc. It would be easy to give a very long list of other helps to health. A few of them are noticed in "The Training of the Body." We might add also surgical knives, etc., but we shall rather suggest apparatus which shall make the surgical knife unnecessary.

One of these is the Stomach-tube, a small portable and flexible tube which costs only a few shillings. It is not the same as the stomach-pump; it is not painful, nor appreciably unpleasant, even if the throat be sensitive. One drinks two or three glasses of hot water, then the tube is put down by some careful manipulator; then one closes the mouth and breathes deeply, and the contents come up through the tube. The early morning is the best time. This tube has two main values.

First of all, it will serve to cure indigestion by removing the acids and indigestible materials. For example, it has helped to remove the skins of potatoes, which had been eaten several days before the tube was applied. Many people in the early morning have a stomach unfit for receiving foods; the Stomach-tube will wash it and fit it for foods. It is well-known that the stomach is the seat of many disorders.

Besides this, the Stomach-tube will teach people what they do not digest, and therefore what they should avoid. It will serve as a proof and a warning. I came across a case, recently, where a lady had been erring in diet for many years of her life. No doctor had ever detected any error. Had she used the Stomach-tube she would have seen that there was something wrong. As it was, she had no idea that there was.

The Stomach-tube adds no drugs to the system. There is nothing to be got rid of. The process is quick, being over in a little more than a minute; and the

result is a good healthy appetite. People have no idea that the feeling of hunger is possible even while the stomach is quite full. Not long ago, at a Hydro in the North of England, a lady was going to eat a large supper at nine, though she had finished her dinner at seven. The doctor of the Establishment told her that she could not possibly be ready for food yet. She said that her stomach was empty. By means of the Stomach-tube he proved to her what he could not easily have proved otherwise, viz. that her stomach was quite full. He sent her off to bed without supper, and she slept better than she had done for years before.

The Stomach-tube cleans from above. Dry foods, such as stale bread and biscuits, will do something in the same direction. They will absorb unhealthy acids. Hot water drinking can help in the direction of removing these, in which case the Stomach-tube may be useful. Others prefer the use of the flushing-tube or Enema from below.

While baths etc. may cleanse the outside skin, and may affect other parts of the system also, and while the drinking of water (followed or not followed by the use of the Stomach-tube) may cleanse the stomach, the *Enema* serves to cleanse the Colon and bowels:

As to the exact amount of water to be used (whether one pint or a whole jug-full), the exact temperature (whether very hot, rather hot, tepid, or cold), and the ingredients (oil, or soap, or salt), I do not venture to say anything here. I know that the trial had better not begin with large quantities of water (it is very easy to make a gradual increase); I know that very hot water does not seem to agree with all alike; but beyond this the individual who tries the cure must proceed cautiously.

Mr. Wilson's method is given here for what it is worth. I am bound to say that, when I tried it, it did not suit me at all well. I condense into a few paragraphs his remarks on p. 73 foll. of his useful little book called "The New Hygiene."

"To flush the Colon is not the same as to take an ordinary Enema, i.e. to inject about a pint of water into the lower part of the Colon and then to discharge it immediately. It is true that this will take away the faeces from the outlet of the Colon; but the flushing cleanses the whole of the Colon, the water goes far up

and throughout the Colon, and it is retained for some time before it is discharged. The flushing should take place late at night or early in the morning.

"Lie on your right side, with your left arm behind your back and your right breast low down on the floor or couch. Let the air out of the injector, rub a little oil (or cuticura ointment) at the end of the nozzle, and then put the nozzle into the rectum. The water may be warm, or, at any rate for most people in the winter, quite hot, perhaps with a little salt, or else with some very pure soap, e.g. Vinolia soap, dissolved in it. The water should flow in slowly.

"At first you may desire to discharge the water immediately. If so, then stop the flow and resist the desire; it will probably pass away in a few minutes; if not, then discharge the water, and in a few minutes begin the flushing again.

"A quart, or even a pint, may be enough to begin with; the quantity may be increased later on, up to two or even four quarts.

"After the injection, lie still, while you gently knead and rub the abdomen. Then get up and discharge the contents of the Colon, a little at a time. In case of any difficulty, again knead and rub the abdomen."

Dr. Densmore's instructions are simpler. He says:—

"Let the patient lie on the back, preferably with the hips raised higher than the head, and inject two, or three, or, if possible, four quarts of warm water into the bowels. Let every effort be used to retain this water as long as possible; when it passes it will usually carry with it an amount of fecal matter."

Here, as elsewhere, the only verdict can be that, of personal experience after a fair trial of *several* methods.

Distilled water should certainly be used.

Before the practice be adopted, however, it is as well to weigh the pros and cons. I should sooner rely on the Enema than on irritating pills. But it seems a mistake to have to rely on any such artificial means; and the Enema is decidedly this. If a man cannot get his daily motion without the Enema, after, let us say, a few months of use, then he may consider it better to try something else, as Exercise (Chapter XL) and Self-Massage (Chapter XXIV); or, better still, to seek deeper for the cause of the constipation itself, e.g. (see Chapter XL) the Flesh-foods, tea, concentrated food, starch, etc.

For all such cures as the Enema have this great danger, if they be regarded as anything more than temporary restorers of balance and harmony: viz. that they encourage people not to look for real causes, but to

be content with removing symptoms. Yet, speaking generally of the two evils, habitual use of pills, and habitual use of the Enema, I should consider the latter the less objectionable.

Another help to health will be the surroundings, the environment. For repose we need a private place, where nothing will disturb us. The habit of repose must be acquired under special conditions. On the other hand, for developing certain qualities, such as courage and purity, publicity may be the best help.

One would like to say a great deal about the effect of various odours. The science is as yet scarcely even in its infancy, but already the results show us that there is much to be done in this direction. A few quotations about these results will serve to finish this Chapter. Of course odours appeal to the senses and emotions, and not to the reason. In this way they are to be compared with music. But experiments have shown that both odours and music can affect the whole body very considerably. Violets, for example, are said to have a good effect by their smell. On the other hand a pungent smell may have an irritating effect.

"Perfumery and prayer were two of the three enjoyments which Mohammed valued above all earthly blessings. Why should we doubt that the approvals, as well as the protests, of these nerves of ours have a protective or curative purpose?" The writer* then goes on to instance the very attractive smell of pine forests "which have made the Sanitariums of the Southern (American) pine-woods popular health-resorts. French physicians have sent patients to the Isles Hyères, where the air is saturated with the odour of flower-plantations. Such an odour may surfeit sensitive patients, but it probably affects the microbes of their ailments in a more decided manner, just as the germs of malignant catarrh are killed by frosts which only slightly affect the comfort of the convalescent."

We do need a popular literature about sounds as

* In "Health Culture" (March, 1900).

well as about odours, instead of these irresponsible statements which appear in not a few periodicals. These papers repeat again and again certain ridiculous fallacies. Only the other day I read in one paper an example of this re-hashing of stale old muck, that meat was too nourishing, that vegetables were not nourishing at all, that we must eat either meat or vegetables, and that therefore we were in a dilemma. The man seemed to be ignorant of milk and its products, and of nuts, and of eggs, and of certain fruits like the banana and fig and date. We do need more strict Science in these periodicals. There is some science in them already, but it is so mixed with sensationalism and error that the whole is unreliable. The daily papers are the great educators of the present and of the future; and we could wish that competent articles, expressed in clear language for the public, were written on music and on odours etc., with simple instances which everybody could understand. They would be of inestimable service, and surely they are of far greater importance than three quarters of the inane drivel about such things as ladies' dresses!

ADDITIONAL NOTE TO CHAPTER XX, PAGE 158.

After writing this Chapter, I examined, as far as I was able, the chains of Messrs. Pulvermacher (of 194 Regent Street, W.) Though I must own I was strongly prejudiced against *all* chains and belts, these seem to me to differ from every other apparatus, if only because they really have the electric current, which is more than can be said for the belts that were so mercilessly exposed some years ago. I found that the current, even after it had been passed through two human bodies, had the effect of releasing the oxygen in water. This must in itself surely be good for the system—this releasing of the oxygen. Theoretically one would say that such a current would improve the general circulation and break up cloggings in the system. The current appears to be penetrating as well as continuous and gentle. That is why these chains differ from electric shocks: they are not violent as a series of shocks would be; they approach

far more nearly to nature. I proved the existence of the current by tests, but could not feel it at work. The chains can be applied locally to remove nervous exhaustion, constipation, indigestion, heart-troubles, lung-troubles, kidney-troubles, bruises, and cramps,—all of which seem to be partly due to congestion. The chains are convenient, portable, and inconspicuous, which cannot be said of an ordinary electric battery. They necessitate no change in the daily life. So far as I can see from the testimonials, they fulfil an important condition in treatment, that after a time they become unnecessary. The cure is neither coarse nor painful, and from one theoretical point of view is preferable to magnetism. Many scientists deny that a magnet is of much use as a cure unless there be movement as well. However, as the Manager himself said to me, the apparatus is to be recommended mainly as worth trying. Electricity certainly cures many complaints: the Pulvermacher apparatus certainly produces electricity in a gentle and natural form. Whatever such electricity will cure, it seems likely that the chain will cure. Like other helps to health it must be tried before it be condemned. No one could guarantee it as a certain remedy for everything; in fact the proprietors are inclined to offer a fair trial on condition that the chain be bought if it prove useful. I like that system. Why cannot it be applied, as a general principle, to the payment of the Medical Profession? I cannot give statistics of numbers of cures and failures. So much, also, depends on the imagination of the patient. But, where the “no cure, no pay” method prevails, there is at least a *prima facie* chance of cure, even if it be mainly by the imagination—which, after all, is about the best of methods!

PART III

THE MENTAL BASIS

PURE, ACTIVE, AND STRONG THOUGHT

Chapter XXXI.—The Mental Basis : Good Thought.

- „ *XXXII.*—Interest and Attraction.
- „ *XXXIII.*—Inward and Outward Rhythm.
- „ *XXXIV.*—Study and Knowledge—Some General Principles, and Some Subjects.
- „ *XXXV.*—Will and Concentration.
- „ *XXXVI.*—Imagination, Self-Suggestion, and Prayer.
- „ *XXXVII.*—True and False Economy of Money and Time.

In the following pages it will be necessary to speak of certain helps to health which are associated with the names of "Christian Science" and "Mental Science." To avoid any misunderstanding, I shall avoid the use of these terms altogether, although I agree to some extent with a main contention of these "Sciences," viz. that we are already perfectly healthy *within ourselves*. But when they imply that this perfect health is already present (in the ordinary sense of the word present, viz. present to our senses and feelings) *throughout* us, then I disagree. While believing that it is within our power, if we intelligently use (each his own) physical as well as (each his own) mental helps, to make this perfect health (already within us) appear more and more really and clearly throughout us, and radiate more and more really and clearly from us, I cannot believe, with most of these "Scientists," that any reasonable physical help is to be rejected. "Deep breathing," says one of the leaders, "is useless. Only ennobling thoughts are useful to develop deep breathing." Why not *both* deep breathing *and* ennobling thoughts? Why not *both* a sweet voice *and* a sweet mind?

In insisting on the power of Self suggestion these "Scientists" have done yeoman service. But in so far as they insist on one fixed kind of Self-suggestion only, or on one set formula of words, and in so far as they set physical helps in the second rank (for most of us on our present plane of evolution), I am not with them. I strongly advise the trial of Self-suggestion by every one young or old, rich or poor; but I insist on the trial of some physical avenues as well, and I cannot say beforehand which particular branch of Self-suggestion (Chapter XXXVI) will be best for any given individual.

In a word, I regard "Christian Science" and "Mental Science," *as they are usually understood*, to be unscientific and exaggerated statements of one really important law, nay one essential law. But mixed up with these statements is a mass of unnecessary dogma, as that there is no personal God. How can we tell? As I have said elsewhere, there is nothing against the theory that, as all the cells of our bodies, our cell-minds, are to our personal minds, so all our minds are to some (personal) God, even if that God be not a person in just the same sense in which we are persons. Such denials of *this* God gain nothing and lose much. These "Sciences" need to be boiled down and to have their truth-essence extracted. This is what I have tried to do; to extract the truth-essence, and to set it among other truth-essences, to set it as *one* help to health, *not as the one and only means*.

CHAPTER XXXI

THE MENTAL BASIS: GOOD THOUGHT

"When one has grasped the idea that by creative laws mind is dominant in all things over the body, the minutest changes of which are in reality organic manifestations or showings forth of mental conditions, many things before incomprehensible become clear. From the standpoint of this truth we see how emotions (which are produced by thought) determine the most rapid changes in the secretions of the body; *how fright turns the hair grey; how terror poisons the mother's milk*; how great mental excitement or the slow torture of mental anxiety write their baneful effects upon the tissues of the brain; how the images made upon the mother's brain are transferred and photographed upon the body of the unborn child; how epidemics are spread by the contagion of fear and the transference of thought, the thing feared in the mind being reproduced in the physical system."—*Dr. Holcombe.*

"Fear paralyses healthy action; worry corrodes and pulls down the organism, and may finally tear it to pieces. Anger, jealousy, malice, continual fault-finding, each has its own peculiar corroding, weakening, tearing-down effects."—*Ralph Waldo Trine.*

"You are hurt by something that is said to you. You have been enjoying your dinner till this moment, but after this moment you lose much of your enjoyment and appetite and after the meal much of your power of digestion. . . . Or a sudden emergency arises. You stand trembling. It is the *thought* that makes you stand trembling. . . . Fear and worry close the channels of the body, so that the life-forces flow slowly and sluggishly. Hope and tranquillity open the channels of the body, so that the life-forces go bounding through it in such a way that disease can rarely get a foothold."

"As within, so without; cause, effect. All is from within outwards. The unseen things are *cause*; the seen things are *effect*. Thoughts are causes; thoughts are the forces with which we build. By thoughts we are con-

tinually attracting to us, from both the seen and the unseen side of life, conditions akin to the conditions of our own thoughts. Like attracts like; like builds like. People ruled by the mood of gloom attract to themselves, build for themselves, things of gloom. We both build from within and attract from without. Like produces like. Hatred, envy, malice, jealousy, revenge—all have children."

The author of "In Tune with the Infinite" is never tired of repeating this type of absolute assertion. And there are ever-increasing numbers of people who preach to us to "take care of the mind, and the body will take of itself." They constantly assert this. But why not take care of the body *also*? And is it easy to take care of the mind, *unless* the body has *already* become more or less healthy? Surely when Emily Dickinson said, "Do not try to be saved, but let redemption find you, as it certainly will," she omitted to add that it certainly will find you *more quickly if you consciously and deliberately walk in the avenues to which it will eventually lead you*. Is there any real sin or mistake in saving time thus?

Few of these sufficiently insist on the slowness of the task of *undoing* old physical states. They forget that thousands of "actions," form a tendency, a tendency forms thousands of "actions." We can reform (re-form) the individual "actions" as well as the general tendency—do right things as well as have the right point of view.

I have a small library of books which take it for granted that there is infinite justice and that every physical sign (e.g. skin-disease) is the result of mental acts or states. The writers practically never deign to tell us how it is that a baby may be born with skin-disease. The theory of Reincarnation (or of many lives of one self in and through successive bodies) does account for this. But these books seldom trouble to note the difficulty of explaining the common facts of life otherwise. Surely they ought to recognise that, whatever the *origin* (it is often hidden from our eyes, perhaps away back in the past), *the present state is physical*. Just so soon as they do realise this—that many of the

present states of people are physical—they will put themselves on a sound basis, and will be led to the conclusion that *part* of the *present* cure may be physical also, that an intelligent search for, and trial of, the best physical means is not to be ignored, even while all possible mental helps are carefully brought to bear. This ought we to do, and not leave the other undone.

For let it not be thought for a moment that I would lose the "spiritual significance." Even from the point of view of mere physical health and physical happiness, it is a great mistake to put off the spiritual life till after death. For "we are spiritual beings, dwelling in a spiritual world," now and here, at least potentially.

We shall see later on that all disease is one, that it has one origin, viz. ignorance, which leads to mistakes. Therefore we may put down every mistake and every disease to a mental origin. Let us take, for example, some "Vegetarians" and their failures when they feed on badly cooked potatoes and greens and other comparatively un nourishing foods. Such foods may give weak blood, because they do not contain enough of Proteid and of certain "Salts"; and perhaps impure blood because they produce fermentation; and slow blood because they produce fat. Ignorance is at the root of the mistake, and hence of the failure, and therefore the mind is at the root of ail. On the other hand, the mind may find out the more correct diet, and this may in turn produce better health, physical, intellectual, and moral. In proportion as there is less ignorance, and more knowledge and intelligence, there are fewer mistakes. This is the most obvious aspect of the Mental or Physical Basis—intelligence and intelligent use.

We may therefore treat *intelligence* and open-mindedness first. When we are considering the mental basis of health, intelligence must find out ways and means, both physical ways and mental ways. Perhaps it may find them, out and use them at first separately, then alternately, then hand in hand. Jesus himself, as Hudson says, resorted to material helps, as when he raised his eyes to heaven, or, in the case of the blind man, when he spat on the ground and made clay of the spittle and

anointed the eyes of the blind man with the clay, and said unto him, "Go wash in the Pool of Siloam." "The Christian Scientist," says Hudson, "would doubtless say that the clay and the subsequent washing in the pool of Siloam did no good, except as they acted through the mind. This may be true, but in any case it teaches a valuable lesson, which it would be well for all classes of mental hearers to remember. If the clay *had* a curative effect, this shows that Jesus did not disdain to employ material remedies to help his healing power. If it had no curative effect, this shows that he did not disdain to employ any legitimate means at hand to confirm and increase the faith of the patient." And similarly, when Jesus had raised Jairus' daughter, he commanded that something should be given her to eat.

He meant others to heal as he himself healed, but he foresaw the time when this would be done with a knowledge of the processes and of the reasons for them. He told his disciples clearly that they should do whatever he did, and even more than that.

But, after we have found out the ways and means by intelligence and by research, we need the will to use these means. Research will lead to knowledge, but we need the will to use the knowledge. To know, and then to will, until to will becomes easy, that is a sounder mental basis of healing and health than merely to know.

We therefore need fresh research and knowledge, so that we may find out how to will; for there must be some scientific way of willing, and (see Chapter XXXV.) of learning how to will; some way far more difficult, and yet in a sense far more easy than the haphazard way which alone most of us use at present.

Imagination, including the power of forming pictures in the mind's eye, and the power of Self-Suggestion, will be among the chief helps; and we shall deal with them specially in Chapter XXXVI. A few remarks must be made here in anticipation. Professor Elmer Gates, in the "American Medical Times" for December, 1897, has shown how enjoyment and sorrow affect the blood and every single part of the body in utterly different ways. We know how a person who gets a

telegram, to say that some one is dead, immediately becomes affected all over his body. His appetite may go; he may become physically sick. Now the telegram need not contain any truth at all. All that is necessary is that the person should believe the telegram to be true. And this fact, that a thing which one believes to be true has the same result as a thing which is actually true, throws light on the power possessed by Suggestion as well as by other branches of "imagination."

We have at least two minds; one is the obvious, outside, conscious, objective mind, the ordinary mind with which so-called Psychology deals. The other is the inside or sub-conscious (and super-conscious) or subjective mind. This sub-conscious mind, as we shall call it, obeys Suggestions, e.g. spoken words, whether these words be formed by the ordinary mind or by some other person. While this sub-conscious mind obeys words or ideas under certain conditions, in its turn it commands and controls the functions of the body, and the sensations and the general state of the body. It follows therefore that the ordinary mind can command the sub-conscious mind, *under certain conditions*, and hence can command the functions of the body, such as digestion. This is especially the case when the body (Chapter XXVIII.) is passive during sleep or during muscular relaxing.

Whence does it get this power? We cannot answer the question here; it is sufficient to notice that the sub-conscious mind has a memory which never fails. It knows far more about the body, about its workings and its conditions, than the ordinary mind does. And the use of this sub-conscious mind has great advantages, even if it has a great danger. Many of those who have let this sub-conscious mind get the upper hand, have become lunatics. Certain of the "spiritualists" are excellent examples of people ruled by their sub-conscious mind to the almost utter overthrowing of life's balance.

A few quotations from Hudson's "Psychic Phenomena," and Trine's "In Tune" will make clear the character of this sub-conscious mind, though they seem to make no distinction between the sub-conscious and super-conscious minds,

"A man is possessed of two minds, one of which we call the objective and the other the subjective. The subjective is constantly amenable to control by the power of suggestion. The subjective has absolute control of the functions, conditions, and sensations of the body."—Hudson.

2. "There is the soul-life, direct from God. This it is that relates us to the Infinite. There is also the physical life. This it is that relates us to the universe about us. The thought-life connects the one with the other: it is this life that plays between the two."—Trine.

The thought-life, to which he alludes, with most of us seems to be the same as the conscious life and the life of the conscious mind. This conscious mind cannot be altogether separated, on the one hand from the super-conscious mind (or spirit-mind) which derives most of its power from the Infinite Spirit, and, on the other hand, from the sub-conscious mind, which derives part of its power from the body, and which controls the body somewhat as an electrician controls his dynamo and his electric plant. The conscious mind has the clear duty of giving to the sub-conscious mind such intelligent orders as the super-conscious mind shall sanction.

3. "The patient is not called upon to tax his own credulity by any assertion that is not a demonstrable scientific truth, he is not called upon to deny the existence of matter, nor to deny the reality of the disease which affects him. Nor is he called upon to deny the evidence of his senses. He is called upon chiefly to make suggestions to his sub-conscious mind under the proper conditions. For example, he may suggest to it that a headache is about to cease. He repeats this, then he repeats that it is already ceasing, and finally that it has ceased."

Hudson points out how faith, in the ordinary sense of the word, is not essential. Jesus, in one of his cures, dealt with a patient who had no faith. He was only willing to be *passive*, to say that he believed, knowing all the time that he did not really believe. For Jesus this was sufficient. And this fact gets over one great objection to Self-suggestion, that it requires faith in a statement which one does not believe. Little is absolutely essential save a statement of faith made emphatically while the body is not active nor the muscles tense. Indeed, Hudson says that "as every force in nature follows the line of least resistance, and as an instinct of self-preservation is the strongest instinct of our nature, it follows that it is much easier to cure diseases by mental processes

than it is to create them ; " for the desire for health is a constant Self-suggestion, as it were. Only we must always understand the ways and means of working. Jesus himself never performed any of his wonderful works outside the laws which he proclaimed. We hear that there were certain neighbourhoods in which he could not do any of his works because there was so much unbelief ; so much contra-suggestion, as it is called.

Suggestion lies at the root of much—though not of nearly all—that is called miraculous in Religion and in "Mental Science" and "Christian Science." For example, the "Mental Scientist" states, "I am healthy. The Infinite Spirit of Life within us cannot possibly be unhealthy. This is our real, and true, and only self ; this is healthy ; this is our master, and it must make the rest of us healthy also." But these schools err in neglecting physical means. They have not read their New Testament carefully enough to see that Jesus himself could not afford to neglect physical means, even in his own person. For, example, he fasted, and rested, and walked in the early morning.

Even the repetition of certain words by the ordinary mind are, in one sense, a physical means, even if they lead to mental conviction. Besides this physical help, we need calm muscular repose, and a confident tone of voice. Perhaps some of us may even need a Suggestion to be made at first by a trusted person ; for such Suggestions may be more powerful. But they must always be repeated afterwards by the persons themselves to themselves.

Among the merits of "imagination" and Self-suggestion in healing are, first of all, that they are a branch of the self-help methods. As Hudson says, "the power of self-help is the most important part of mental therapeutics. Without it the science is of comparatively little value or benefit to mankind. With it comes the power to resist disease, to prevent sickness as well as to cure it." We may add that with it comes not only self-healing, but also self-control.

This science of "imagination" and Self-suggestion is still unknown to the great majority of people in England,

so that they have no idea of the vast multitude of cures as compared with the failures. They are apt to hear of the failures only. Speaking of "Christian Science" alone, Hudson writes: "There are two facts connected with this system which stand out in bold relief. One is that it numbers its successes by the hundred thousand, and the other is that the cures effected by its practitioners are of daily occurrence, and of the most marvellous character." Hudson points out that there is in "Christian Science" much that is misleading, which makes it all the more wonderful that the proportion of cures as compared with the failures (in spite of the fact that few people try "Christian Science" except as a last resort) has been so enormous.

Another merit is that (see above) it gives the person the power of helping others.

We cannot yet say what is the exact connection between cure by "imagination" and by Suggestion and Self-suggestion, and the cure by sheer will-power. Jesus sometimes seems to have used this last means, though for most of us it must be a far more difficult method than the use of words repeated again and again.

As yet we do not include any of these methods of cure and of self-control in our ordinary education. We let our imaginings and emotions carry us in all sorts of directions, regardless of their effect upon the blood. We forget that the emotions can be directed largely by words and pictures etc.; we forget that the emotions in their turn can direct our physical conditions. A good instance is given by Mrs. Wilmans in a small pamphlet called "Self-Treatment." She suggests that the patient should get into a state of physical repose. This is easier said than done (see Chapter XXVIII.). Then the patient repeats certain ennobling words to himself, and there follows a deeper and more healthy breathing (Chapter XXII.); apparently the words have aroused an emotion of happiness and self-confidence, and this in its turn has set going a powerful physical influence, which must affect the whole body.

But it is better to start at both ends. Either physical helps alone or mental helps alone may lead, through

conscious knowledge and voluntary use, to complete health ; but it is better to despise neither means. It is better that the body should bring the mind up to a certain plane ; then the mind will bring the body up to a higher plane, occasionally going back to fetch the stragglers of the body, so that the whole body may mount up together.

There is an infinite amount of truth that we have still to learn about the mental basis, and about its different departments. Many find that the greatest help is to satisfy their logic and reason by some theory. Perhaps they hold that the body is not dead matter but undeveloped mind ; that the developed mind should bring the undeveloped mind up to its own level, making the body vital and positive. That man or that woman will be healthiest and happiest and live longest, who knows most about the physical bases of health, and acts up to the knowledge, and who also knows most about the mental bases of health, especially the healthy Self within, and who claims health as a right, as an inalienable possession, though perhaps not as yet realising Himself, as he might not realise or see the bright picture thrown on a sheet by a magic lantern in the day-time. The bright picture is there, none the less ; it is there for the individual who has knowledge, and the will to use it, and to persist in using it.

Whether any reader believes in the physical basis alone or in the mental basis alone makes no difference. Anyhow, he should not hold that disease or even discomfort is necessary, except to teach us to be free from it ; except to keep on jogging and jogging us, and saying to us, "There is something wrong somewhere, search fearlessly, be a scout, find the mistake, capture it, and send it away."

We may learn much by knowledge obtained second-hand, or at least we may appear to do so : thus some readers may learn a little from a book like this. But the truths really belong to the reader already, even if this be a way of discovering them, and of showing them forth. Others will refuse to learn through this, and will have to learn through ignorance, which will cause

mistakes and disease and discomfort so intolerable as eventually to lead to a search for better ways.

Civilisation has gone in the direction of the increase of mind and mental power. The mental basis will in the future be more and more important than the physical basis. At first all people, or most people, did what was right unconsciously and naturally. Then many, not adapting themselves to new conditions, did what was wrong unconsciously and "naturally." A few, adapting themselves to the new conditions, did what was right unconsciously and naturally. Then a few did what was right consciously and intelligently. These told others what to do, and *why* to do it. And now more and more people every year will do what is right consciously and intelligently and perhaps with effort. In time, after constant practice, the effort will disappear, and they will again do what is right sub-consciously and half-automatically. They will then be on a higher plane, and on this higher plane they will again make mistakes, and these mistakes will teach them more and more, and so they will ever move upwards. Life will become more and more intelligent; we shall have and give the reasons for things, and hence will do things rightly again and again, *because* we know the right way, until to do right becomes a second nature.

The leading truth of the future will be that in the real Self, which is connected with God, we are already healthy. The best men of the future will trust to this truth, and some of them will meanwhile eagerly seek all means to show forth this truth; others of them, however, will wait; they will not search and scout and seek; they will quietly stay till the means towards health be found and be attracted towards them. This (the waiting way, the expectant way) is given as the sole way towards health by the author of "In Tune with the Infinite." It is as well that certain half-truths should be exaggerated, but this writer has certainly under-estimated the importance of the search for physical means. He talks too much about the mind in the sense of the imagination; he talks too little about the mind in the sense of the intelligent searcher after physical as well as mental ways and means.

His work is good for those whom it interests. But so much of it is up in the bright clouds that it fails to interest and attract the masses.

To interest and attract the masses we must start from that which they understand, especially material and physical things, even while (see Chapter XLV.) we also point out the spiritual meanings of these material and physical things—for example, the spiritual purifying and invigoration which the physical bathing can suggest.

CHAPTER XXXII

INTEREST AND ATTRACTION

AT the end of the old century, and the beginning of the new, we have had a rush of educational theories. No law of theoretical education is ranked so high as the law of interest. Let there be repetition and drill until the essential foundations are laid, but at the start let there be interest—interest for the learner. Without it, all mental work is of little worth. And the same holds good throughout life. There must be interest for the individual; there must be attraction, if really good work is to follow.

Let us take an example from theology. Popular Theology sets before men a heaven of golden and jewelled streets, where souls shall sing and praise God for ever and ever. Popular Theology insists that this earth is misery compared with the heaven hereafter. It insists that the righteous will go to this heaven, and not to any other, at some time after death. And yet most of those who quite willingly admit that there is such a heaven, and that they are among the righteous, are in their heart of hearts reluctant to die. Why is this? Possibly they do not really in their heart of hearts believe that there certainly *is* such a heaven, or that they certainly are among the righteous. But, apart from this, a fresh cause for their reluctance to die might well be that such a heaven has not enough interest for them. I do not wish to be profane; I merely wish to point out that there must be interest. The reader will perhaps ask what would be my most interesting heaven. Without one single moment of doubt I answer "This world here and now, just as it is; I want no better, so long as I have a body suited for this world." If I have to look

forward to some future heaven, then, in order to interest and attract me, it must be some heaven remarkably like this present world.

We do not make enough of interest. Even suffering serves to give us interest in health; for it is *interesting*. Go to a boarding-house, and ask the tabbies if it is not.

Few people would take care about their health if suffering did not interest them.

The variety of "Interests" is illustrated (in many respects, I think, not at all well) in the following verses:—

"What is the real good?"

I asked in a musing mood.

"Order," said the law court;

"Knowledge," said the school;

"Truth," said the wise man;

"Pleasure," said the fool;

"Love," said the maiden;

"Beauty," said the page;

"Freedom," said the dreamer;

"Home," said the sage;

"Fame," said the soldier;

"Equity," the seer.

Spake my heart full sadly:

"The answer is not here."

These verses give us the key-note: each has his own interesting *starting-point* in his own particular pursuits and surroundings. Each should begin with his own interests, and make them the first basis for research. Beginning with them, he can proceed to other subjects as well. But he must start with *his own*.

We need interest in every thing in life, in every thing that we do. We must not regard any thing as unimportant. If I die, then I want to come back here, and lose nothing that I have gained here. I might not get it back at once, but I should soon be further ahead in every department of life than I was when I began this present life of mine. It is partly this, this belief that I shall live here or elsewhere for centuries to come—ever progressing as I hope or know—it is this belief that gives me my main interest in health, as well as in physical and intellectual and spiritual life and growth. Whatever I learn here and now, whatever I do here and now to

improve myself in any way, be it by diet, or physical activity, or muscular repose, or belief in the power of a healthier and higher Self, the real Self—the more and more real Self, the more I recognise it; whatever I do in this direction, shall endure. Its interest is not for the next ten, twenty, thirty, or even fifty years only; its interest is for future centuries as well, whether there be a break anywhere, or whether there be no break at all. When Napoleon said that he was Charlemagne, what did he mean? When Jesus said that John the Baptist was Elijah, what did he mean? He was not wont to speak idly or thoughtlessly; did he not mean what he said? This question of Re-incarnation (or many successive lives in this world) cannot be discussed here. It must be reserved for another book. Suffice it to say that we surely ought always to act as if this theory were true; as we make ourselves and our surroundings now, so ourselves and our surroundings will be in the future life as well as in this. This gives us a motive for carefulness.

Even the effects in this life alone are almost important enough, or, indeed, the effects in one single department of this life, viz. in the department of enjoyment, are enough to give interest to all that we do. The most powerful factor in the world is the desire for happiness, even if the desire be a mistaken one. The man who opposes another angrily is doing so because of desire—a mistaken desire, it is true, but still a desire. And our chief desire is the desire for happiness. Better health is worth seeking, because it gives us more happiness, and happiness on a higher plane, happiness surpassing and refining animal happiness; it gives us intellectual and spiritual happiness.

Another of the interests of health is that it encourages self-activity in research. Professor Karl Pearson has written a very able article on "National Life and Character." He points out the need of scouting in this century: that is to say, the need of experiment in order to discover what is right. His words are worth reading. Scouting for health gives the pursuit of health a wonderful interest. We get a new idea, and we examine the theory of it; if that pleases us, we put the idea to

a personal test. We give it a fair trial. We note the results, and, according as they are good or bad, we continue the new way or we give it up. Perhaps, if we give it up, we try it again later on. Thus, in seeking health, we have the joy of creating, for true creation is to discover truth which already exists, to recognise and realise it, and to make it our own. The pleasure of solving some part of a health-problem is greater than the pleasure of solving the whole of a mathematical problem, and for every one of us there are innumerable health-problems which, if we set about solving them in the proper way, we shall and must solve for ourselves. The problems of health are higher than most mathematical problems, because they obviously benefit others as well as ourselves.

And the most satisfactory work, and the most interesting work, is that which is for oneself and also for all others. This gives the greatest inducements—selfishness and altruism combined.

Again, brain-activity is vital to health, and in all brain-activity, whether it be about health or not, while we should try to find out all the interests, especially the highest interests and aims, we should also find out the lowest. In "Muscle, Brain, and Diet" I wished to appeal to particular interests and aims when I urged people to give the Simpler Foods a fair trial, viz. to economy and money-making, time-saving, and so on. The more numerous and the greater the interests, the easier and the more complete the concentration on the subject in hand.

Last, but not least, in this subject of health there will be the interest, not only in the subject, but in the methods of studying it. This is so important now-a-days, and so frequently neglected, this study of the right methods, that a few words must be said about it. In a following Chapter, then, we shall deal with the right way of learning and studying anything.

The reader can then apply this method, either to health itself, or to his own particular subject of work, or to his own particular hobby. The brain-worker, according to this method, will get some of the best and healthiest results from his work.

CHAPTER XXXIII

INWARD AND OUTWARD RHYTHM

* Just as only by the combined and equal operation of the modes of force (termed centrifugal, and centripetal), the solar system is sustained ; so only by the equilibrium of the modes of the mind (termed intellectual, and intuitional or 'in-looking') can man have a complete system of thought, and attain to certitude of truth. As well might we try to construct the solar system by an exercise of force in one direction only, or the human system by means of one sex, or the nervous system by means of the motor roots only, as to attain to knowledge by only one mode of mind."—*The Perfect Way*.

"Spiritual receptivity is not a negative attitude. It is not holding up languidly an empty cup, expecting that at some time, and in some way, it will be filled without exertion on our part. The condition of the very highest receptivity is that of the very highest spirituality. When electricity flies from the static to the dynamic, and leaps across any gulf or through any obstacle, it is not because the object to which it leaps is inert, but rather because that object is in a highly-charged state which attracts the corresponding potency to itself. This illustration exactly portrays the condition of *receiving from the atmosphere this current of infinite and irresistible energy which enables one to achieve a vast amount of work in a very little time, and without exhaustion to himself.*"—*Lilian Whiting*.

"Professor James, in his 'Talks on Psychology' [cp. above.] makes some admirable remarks about the hurry of life. He notices how little time we give to quiet meditation or to the absence of thought. The Hindus have made a special study, and art, and religion of this meditation and abstraction, until it has become habitual and easy. But we in the West—no longer can we do this unconsciously ; we must do it consciously and at first with effort. We must not be content merely to meditate for a short time every now and then, whenever we get the chance or the inclination ; we must meditate for a long time every day, so as to restore the upset balance. It must not be thought that I am altogether commending the Hindu system of quiet rest. The Hindus need physical activity and a gentlemanly form of 'hustling,' just as much as we need calm rest. They ought to practise athletics, even more than we practise them now. All that I maintain is that the mind has

its rhythm, and that, when once we have realised what it means to breathe in with the mind, our health, and brain-work, and spiritual life will be benefited wonderfully."—*From an Article by the Author.*

I HOPE to deal with this subject more adequately in a future work. Here there is only space for a few hints on rhythm. We shall go on, in a later Chapter, to consider the art of concentrating inwards.

It is necessary to understand the rhythm of the mind, the incoming and the outgoing of its tides. We learn all kinds of lessons from all sorts of subjects, but how few lessons we learn from our simplest and most frequent acts. In Chapter XXIII we learnt a lesson from the heart; now we can learn another from the lungs. How mad it would be always to try to breathe out, and never to give oneself time for breathing in. And yet, this is what many of us do with our minds. The mind must breathe in as much as it breathes out, if it is to maintain its rhythm. If the balance be upset beyond a certain point, then the balance must be restored by exaggeration in the other direction, by illness and enforced inhalation, or, if the will resists, even by death. But it is better to avoid illness and death by a self-devised and self-willed prevention or cure, in good time.

The account is not a petty hour-to-hour or day-to-day account. It is settled up only at intervals, and we may, to a certain extent, draw on our credit without very appreciable injury. We need not work wave by wave, or even uniformly tide by tide: we may have our spring-tides and neap-tides. But the balance *must* be made good some time or other. The receipts must cover the expenditures.

We Anglo-Saxons have strayed so far from the right life, we have gone so far in the direction of exaggerating the breathing out, the active and creative life (as we imagine it to be), that we must return to the right life only by conscious effort. We must (see Chapter IX.) restore equilibrium by the opposite exaggeration. As the Indians need more activity, and prompt turning of thought into deed, especially in the form of games, in order to make them all-round men, so we Anglo-Saxons

need more repose and calm preparation of thought before it be turned into deed.

Repose is vital to health, and to intellectual brain-work, as well as to the spiritual life, which cannot be separated from health and brain-work. This, and other points in connection with the inward rhythm of the mind, will be emphasised elsewhere. Here one can only give a few hints, the first of which is that we must practise concentration inwards. This is the least known and the most neglected art in Anglo-Saxon life. In fact, the phrase has no meaning at all for the majority of people. And yet it is important that we should practise this art, and practise it during many spare moments, for we have a great deal of time to make up; we are far behindhand.

Perhaps many may think this "looking inward," this intuition, waste of time and unpractical. And yet a great authority said, "What man knoweth *the things of a man*, save the man himself? So, likewise, the things of God no man knoweth, save the Spirit of God within the man. And the Spirit knoweth all things and showeth them to the man."

CHAPTER XXXIV

STUDY AND KNOWLEDGE—SOME GENERAL PRINCIPLES, AND SOME SUBJECTS

"Make the most of time, it flies away so fast; yet method will teach you to win time."—Goethe.

"The mind takes in a great amount of material; digests some of this; of this, again, absorbs some; of this, again, uses some, storing the rest for future use; the rest she discards. Whether she will always need to take in as much mental bulk and fibre and cellulose as she seems to need at present, we may well doubt."—*From an Article by the Author.*

It is obvious that the proper study of health and of the avenues to health must itself be an important avenue to health, though we, as a Nation, have so neglected this truth that we have absolutely no national education on the subject.

But, besides the study of health, study and brain-work in general, if they be on the right lines, are also an avenue to health. In the first place, study and brain-work on the right lines are more successful and more interesting than haphazard study and brain-work, and therefore are more likely to lead to monetary independence and the absence of worry. This one reason—this absence of nerve-destroying and blood-poisoning worry—would alone suffice to justify me in devoting a special Chapter to this avenue.

But the relation between right study and brain-work on the one hand, and all-round health on the other hand, is far more intimate. Brain-activity is essential to bodily health; develop the brain well, and you thereby develop the body well, quite apart from success, and the pleasure which it brings, and the money which it brings.

However, the study and brain-work must be on the

best lines which we can find, and not, as to-day it generally is, on the customary lines.

This applies to any and every branch of study, whether it be the life's occupations or the life's hobbies; but I wish to apply it here in particular to the study of health, because of the key-note and fundamental principle of this book, viz. that "Each is to find out the best for himself, in the service of others." I want every one to study health and its avenues, for himself and for others. For surely each, after fair experiment, will have something that he can teach.

If disease and dis-ease be due to ignorance, then we need knowledge; we need knowledge not only of the causes of disease and dis-ease, and of the main avenues to health, but also knowledge of how we may best use our knowledge—knowledge of how we may best develop our will. And, in order to get this knowledge, we must exercise our brains, we must study as rightly as we can. Otherwise we may waste our time and rush to all sorts of false conclusions.

Of the physical helps to brain-work we can only mention a few; others being given in "How to Remember" and in "The Training of the Body."

The Spine should probably be as straight laterally as is feasible; at least so the Hindu Philosophers insist. The muscles which are not being used should be relaxed rather than tense and strained, according to the law of economy of effort.

Miss Annie Payson Call makes the following excellent remarks. The words within the brackets are my own. "Tell one man to concentrate his mind on a difficult problem until he has worked it out: he will clench his fists, tighten his throat, hold his teeth hard together, [frown], and contract nobody knows how many more muscles in his body, burning and wasting fuel in a hundred or more places where it should be saved. This is *not* concentration. Concentration means the focussing of a force; and, when the mathematical [or other] faculty of the brain alone should be at work, the force is not focussed if it is at the same time flying over all other parts of the body in useless strain of innumerable

muscles. Tell another man, who works naturally [as Nature works], to solve the same problem; he will instinctively and at once, "erase all previous impressions," in muscle and nerve, and with a quiet, earnest expression, not face knotted with useless strain, will concentrate upon his work. The result, so far as the problem itself is concerned, may be the same in both cases; but the result upon the physique of the men who have undertaken the work will be vastly different."

The work should not be begun too soon after (or before) a large meal or violent and prolonged exercise. Gentle exercise, or a few quick full-movements (e.g. kicks), may be very useful at intervals. As to details, however, we cannot speak here: shall we work standing or sitting or lying; or now in one position, now in another; shall we work in short spells, or in long stretches; shall we rely on the freshest possible air, or shall we accustom ourselves to work under (or, rather, *above*) all sorts of conditions? We must leave these and other questions for another book, and must pass on to more certain ground.

Interest. We have already devoted several pages, but, for the sake of completeness for this Chapter, and also because of its supreme importance, we must touch on it briefly once more. Interest is essential to all good study. We should (see "How to prepare Essays etc.") collect as many motives as we can, and we must remind ourselves of these motives, which shall be, as someone has expressed it, the wind to fill with air the sails of our wills. Happiness, monetary success, athletic success, social success, all these are to be made to contribute their motive power; while of course the ideal objects, such as the good of others, are always to be in the mind.

Other essential principles of learning can be applied to most subjects, if not to all. Each reader should try to apply them to his own special subject or hobby. As an example, let him bear in mind, through the following pages, such a study as the art of letter-writing, or some branch of Athletics (say Golf), or health itself.

Vitality connected with Interest is *Self-activity*; in fact the interest and the self-activity of the learner are

the war-cries of Modern Education. We show, below, that there are two kinds of Self-activity, according to whether the attention is turned inwards or outwards. Both of them, however, agree in this, that they encourage and lead one not to obey blindly the definite instructions of a Text-book or Authority, or the scarcely less definite instructions of custom and orthodoxy, but to think what is best for one and for others; to think it out and then to put the resulting idea to the test of personal experience. For this is self-activity. The ordinary authority seems to advise or to sanction three or four meals a day; custom and orthodoxy suggest the same plan. But the self-active individual (or group of individuals) will think out what may be best for self and for others, and will then put the resulting idea to the test of personal experience.

One of the most independent and self-active of all modern writers says: "I begin to regard a mental question as a sacred thing, a thing that must not be ignored, a thing that must be cherished, held fast and never lost sight of, until the answer to it comes. How often have I said that the question and answer were only the two poles of the same thing! The question is simply the forerunner of the answer, and the growing mind that projects the question holds in latency the power that answers it. These mental questionings are sign manuals of growth.

"Every day I want my mind to suggest more questions. Very few things pass unnoticed by the mind that is put to train for true growth; every little thing and every trifling event have their hidden cause about which the growing mind asks questions, to which questions the answers add to the calibre of the mind. For a man is a purely mental creature, and he grows by stimulating his intellect to ask questions, which questions his intellect also answers.

"And yet men will not seek answers to their own questions; they will not gratify the bristling curiosity of their ever-searching minds. They content themselves with shirking these questions, or answering them by platitudes handed down through a hundred generations

of unthought. We consider it cruel to stifle the breath of a young creature at its birth; it seems an awful thing to cut off life in its budding source; but we do not dream how cruel it is to cut off the tendrils of the growing mind as they reach forward in the spirit of longing inquiry."

A whole subject will generally be too vast for him. He may have to split it up into parts, and "self-actively" study each part, or even each part of a part (as, here, the "two-meal plan" would be a part of a part of the study of health, viz. the dietary part). A whole letter, or article, or speech, seems to be a complete whole or unity; but still it can be divided into parts or processes, *each of which parts can be examined, and each of which processes can be practised by itself, though always with a view to the complete and perfect whole.* What are these parts of an article? As I have suggested elsewhere (in "How to Prepare Essays, etc.") they are, e.g., to collect ideas, to select or reject ideas, to note important ideas, perhaps to work out comparisons and contrasts, to arrange ideas, to express ideas.

Each process can be practised *per se*, at first as correctly as possible, and therefore slowly and attentively and with full concentration, till it has become comparatively quick and easy and half-automatic or sub-conscious. Other examples of this "Part-by-part" Method (which, of course, all do not need) will be found in "The Training of the Body," "Lessons in Lawn Tennis," "The Game of Squash," etc. Thus a Lawn Tennis stroke can be divided into parts (such as the positions and movements of feet, body, arm, wrist), and each part can be practised separately; whereas the whole stroke as a complete and undivided whole might never be mastered thoroughly. The principle is akin to that of "Divide et impera."

So it is with health. Health is a complete whole, a unity; but it can be divided into many parts, as the many tests of Doctors prove. If any part (say the lungs) be imperfect, the whole is imperfect also. And, again, each avenue to health (such as Muscular Relaxing, Water-treatments) can be divided into parts or processes,

and each part or process can be tried more or less independently. Not one individual in a thousand can relax all his body-muscles at will; but every one can, I believe, learn to relax some muscles, e.g. first those of the arms and hands, then those of the legs; then those of Spine (Chapter XXVIII); and so on.

Thus we have this general rule for study. Get a good idea of the whole subject as a whole, then, if you find it difficult to grasp and master as a whole, divide it into parts, and grasp and master each part by itself, at first practising slowly, with concentration, and (see Chapter VII.) under the easiest conditions. Practice implies *Repetition*, which shall be our next principle. We should like to emphasise it more than we do, since the New Schools of Educationists, in their desire for interest and self-activity, often neglect the discipline and drill which repetition alone seems able to give. Indeed, in rushing to their extreme, they have too frequently been guilty of slipshod hurry and carelessness, ever desiring some *new* thing rather than the complete mastery of the old.

There should be little repetition until after a clear understanding and realisation of the thing to be repeated. I will not say "no repetition," since it may be advisable to memorise just a few things before we understand and realise them. Of realisation I have spoken in the two above-mentioned books (on Essay-preparing, and Memory), in which I have also dealt with that most valuable branch of repetition which I call the *Résumé*.

We have, let us imagine, divided our whole subject into parts: *a*, *b*, *c*, etc. We first master *a*, by attentive and intelligent repetition. We then proceed to *b*, which we also master. Then we should not proceed to *c*, yet, but should first master both *a* and *b* together. Then we master *c*. Then *a+b+c* together. The advantages of such a plan, apart from the magnificent spirit of self-control and thoroughness, are suggested in "Mathematical Law in the Spiritual World" (pp. 64-69). Let us apply this to Health. Here *a* may be "Slow and Deep Breathing"; *b* may be "Muscular Relaxing." These two will go well together. Now let us master *c*, "Brisk Full-Movement Exercises"; then let us try *a* with *c*

(this is not easy), and *b* with *c* (i.e. Relaxing of the muscles not wanted for the particular brisk movement); then $a+b+c$; and so on, provided of course that the parts are not absolutely irreconcilable together. In this case they may be practised *alternately* on the same day.

And so we can master the parts of Muscular Relaxing itself, until when we sleep we relax not only our arms and hands, but also our legs and Spine.

Similarly, we master a good book—such a book, for example, as Babbitt's "Light and Color." We can rush through the whole of a book as quickly as possible; then master one part, say Chapter I.; then Chapter II. then Chapters I. and II. together; and so on.

But it is not every book or every part of a book, or every magazine or paper, or every article in a magazine or paper, or every paragraph in an article, that is worth all this care. We must learn to *omit*, or at least to read lightly. For the law of thoroughness is surely second to the law of proportional importance, the law of "First Things First." Truth is excellent *per se*, and the process by which to arrive at any truth is also excellent. But we have no time for every truth. And our rough-and-ready test of whether we have time for a given truth or not is whether it seems likely to be *useful* to us or not; by "useful to us" I mean "useful to our best all-round development for the service of man." Let all such truths be mastered, in so far as we have time and energy. As to the other truths—such as most of the long lists of dates and places and names—let us dare to omit them, or, if we think we must learn them, say for Examinations on which our financial future may depend, let us learn how to learn them quickly and lightly rather than thoroughly, especially by some Memory system.* Otherwise, apart from the Examination, we can get far better mental training and discipline from other subjects.

So far we have spoken of interesting work by each for himself, the work perhaps being directed by some person or book. We have only mentioned incidentally the need for *Reading and Listening*. To find out every-

* See "How to Remember," Part II.

thing for oneself is a waste of time ; we are meant to use the accumulated experiences of millions of others in the past and in the present. We are meant to read and listen, and, generally, to observe. We may despise the "soaking in" of facts and statistics ; but the "soaking in" of the best facts and statistics, together with principles and theories, is essential in its place. Left to ourselves we might not in a whole lifetime acquire a quarter of what an intelligent study of the New Testament might give us in a week or even in a day. "Study the flowers and nature," "Do not worry," "Love your enemies." These are helps ready-made for us.

Vivekānanda has some useful advice on the subject of reading. He says :—"Books are infinite in number, and time is short ; therefore this is the secret of knowledge, to take that which is essential. Take out that, and then try to live up to it. There is an old simile in India that, if you place before a swan a cup of milk with plenty of water in it, he will take all the milk and leave the water. In that way we should take what is of value in knowledge and leave the dross. All these intellectual gymnastics are necessary at first."

We ought to ask questions of ourselves, as Mrs. Wilmans rightly urges, but we need not always do this : we may ask them also of books and of people. And we can read that precious book of daily life all around us : we can study human nature—its mistakes and their causes.

Thus we shall save time and trouble, and none the less shall we eventually put all things through the test of personal experience before we decide that they are for us.

And what of our conclusions and experiences when we have arrived at them ? Shall we keep them to ourselves ? Yes, many of them. But others we may try to express and to explain by written or spoken words. It is surprising how badly we understand even our favourite subjects. Nor can we realise this until we *try to teach*. The Professor who, when asked to lecture on a subject, said that he did not know that subject, that he had never even taught it, was near to a fundamental truth of

learning. For teaching is, or should be, more valuable to the teacher than to the learner, especially if the learner be encouraged to make objections, to ask questions, to offer improvements. In most lectures (e.g. at Cambridge University) the average Lecturer does not encourage these "interruptions" (as he calls them: they are really 'hints' and 'suggestions'). My own pupils at Cambridge used to teach me, by their questions, far more than I managed to teach them.

And every open-minded teacher of health knows how much he can learn for himself by teaching others.

Why is this? One reason is given in the following quotation:—

"Do not condemn the man that yields: stretch out your hand to him as a brother pilgrim whose feet have become heavy with mire. Remember, O disciple, that great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge and wisdom; it is immeasurable between the good man and the man who is on the threshold of divinity."

The advantage of learning by teaching others is not due merely to the sense of responsibility, though that is important; nor is it due merely to the self-expression, though that is important also—for one feels that to some extent the learner is one's own creation, perhaps as if one were a child building a castle in the sand! But chiefly is it due to the co-operation, and free criticism. The learner gives you new points of view, and even you yourself seem to be an outside critic of your own theory. Those, however, who are too "shy" to try to teach others, must make up their minds to *correct themselves*, each week or month, noting their failures and errors, and sometimes correcting them by exaggeration in the opposite direction (Chapter IX).

Above all there must be *Patience*. In certain things (of course not in all), daily self-correction is a mistake. Results need not appear till long after the steadiest and best work. Do not pull up the seeds directly you have planted them.

And so it is with problems and answers to them. Do

Do not try to solve the problem; do not be in a hurry to find the first solution of it. Wait some time so that your inner mind may help to weigh the evidence and can gather and arrange fresh evidence, and solve the problem for you.

Before passing on to the next Chapter, determine to apply these principles of study, and others which you can easily add, to the subject of health. Get *interest* in the subject, especially by thinking of the various *advantages* of vigorous health (e.g. happiness): be *self-active* in research and in experiment; do not try to master health at once as a whole (unless you can see your way to this far more clearly than I can), but, rather, steadily master it *part by part*, selecting and using what seem to be your own best Avenues (e.g. "Simpler Foods," "Fewer Meals," "Brisk Exercise," etc.); begin with one part, master that, then master another part, then use the *résumé-system* (above): *read and listen* (e.g. read papers like "Health and Strength," "Physical Development," and some of the books recommended below); observe; try to *teach others* and to get hints, corrections, and suggestions from them; *correct yourself*; have *patience*. Lay the foundations for yourself by individual experiments, being guided by the results of successful experiments of others. *Put to some use* as much as you can out of all that you have mastered.

One word more. The tendency of modern times is to read quickly and to read much, and then to forget or at any rate not to apply thoroughly. To break this bad habit, this mania for slipshod hurry, *practise your memory in your own best way*. For my part I prefer one of the "Card Systems,"* by means of which I can register in a moment all sorts of useful ideas, and then can refer to these at will afterwards and sort them under their proper subject-headings. Most of us, perhaps, read enough, listen enough, and talk enough; but we do not practise patiently, nor correct ourselves, nor register useful ideas and experiences. We rush through a

* Sold by Henry Stone & Son, 62 Berners Street, London, W. with box and instructions and cards, for 10/6.

Magazine article, which may be full of important advice; but we do not record this advice. Why should not such a system be given a trial? On the "*Cards for Subject-Headings*," you might, for example, write "Diet," "Breathing," "Exercise," etc. Each Card then stands in its own compartment in the box. Look at these Subject-Headings in the early morning before the day's work begins, and then ideas appropriate to these subjects will be *attracted* to your mind automatically. The "inner mind" will be feeling after such ideas. You can register them in a moment on the little cards (which you, with a pencil, can easily carry about in your pocket.) The used cards you can sort every evening. It is surprising how this plan stimulates thoughts on the most valuable topics. Nor does it seem to weaken the memory. After some years of this practice, I have scarcely any need to write down the ideas as they occur; I can wait till the evening, or till the next morning. In a single month a most interesting and practical collection may be made (see "How to Prepare Essays, etc.," for some samples). All ideas are recorded ready for quick reference, no ideas are wasted; no ideas have to be re-written.

This is just one way of helping the memory to help itself. Other ways, which may suit other people still better, are suggested in "How to Remember." But something must be done to overcome this Twentieth Century craze for rapid and careless reading; this one "something" which I suggest is an "exaggeration in the opposite direction" (Chapter IX). It corresponds to Mr. Horace Fletcher's "Slow Eating" plan. Some reform is urgently needed, lest we should continue to bolt these vast masses of unnourishing (bodily and mental) food unmasticated, and thus tax our internal organs not only of digestion but also of excretion. For I firmly believe that the mind has not only its organs of digestion and assimilation, but also (as the body has) its organs of excretion. And I fear that among these excretive organs (for getting rid of waste material and unwholesome material) are the organs of speech. I suggest as a topic worthy of the consideration of mind-

specialists this question, "What are the excretive organs of the mind?" Till we know more about the harm which we may do by over-loading its digestive and assimilative organs, because we fail to masticate our materials, we had better at least be careful of this mental mastication. And I believe that some Card-System would be a help to many.

SUBJECTS OF STUDY.

Health and Training are, as we have said, among the best subjects for study. Economy is another. In both subjects it is necessary to search for *Causes*, especially physical and mental causes, of successes and also of failures. These two are what we may call "*Lines of Research*."

We want to have "Fields of Research" as well; by this I mean books etc. in which one may find allusions to the best courses of action. And of all these "Fields of Research" none has yet surpassed the New Testament. In this we may study, for example, Jesus' method in prayer, his attitude in prayer, his spirit in prayer. It will be found that his words are almost identical with those which are in use among the best of the "Mental Scientists," as "God and I are one," "All things that God has are mine." We may study, also, his care for his health, say his habit of spending the early morning in the freshest and purest air (especially upon the hills); his moderation in food and his occasional fasts; his preparation for, and rest after, extraordinary exertions; his healing of others by Suggestions (we may assume that in his solitary walks he habitually used "Suggestions for others," as in John xvii.), while he did not neglect physical helps and cures; his study of little children; and so on.

CHAPTER XXXV

WILL AND CONCENTRATION

"The powers of the mind are like rays of light which are generally being dissipated; when they are concentrated they illumine everything."—*Vivekānanda*.

"Meditation is the intense dwelling, in thought, upon an idea or theme, with the object of thoroughly comprehending it; and whatsoever you constantly meditate upon you will not only come to understand, but will grow more and more into its likeness, for it will become incorporated into your very being, will become, in fact, your very self. If, therefore, you constantly dwell upon that which is selfish and debasing, you will ultimately become selfish and debased; if you ceaselessly think upon that which is pure and unselfish, you will surely become pure and unselfish.

"Tell me what that is upon which you most frequently and intensely think, that to which, in your silent hours, your soul most naturally turns, and I will tell you to what place of pain or peace you are travelling, and whether you are growing into the likeness of the divine or the bestial.

"There is an unavoidable tendency to become literally the embodiment of that quality upon which one most constantly thinks.

"At the outset, meditation must be distinguished from *idle reverie*. There is nothing dreamy and unpractical about it. It is *a process of searching and uncompromising thought which allows nothing to remain but the simple and naked truth*. Thus meditating you will no longer strive to build yourself up in your prejudices, but, forgetting self, you will remember only that you are seeking the Truth, and so you will remove, one by one, the errors which you have built around yourself in the past, and will patiently wait for the revelation of Truth which will come when your errors have been sufficiently removed. In the silent humility of your heart you will realise Browning's conviction, that:—

"There is an inmost centre in us all
Where Truth abides in fulness; and around,

Wall upon wall, the gross flesh hems it in ;
This perfect, clear perception, which is Truth,
A baffling and perverting carnal mesh
Blinds it, and makes all error ; and to know,
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without."—*James Allen.*

And here I may remark that while all writers on ethics, duty or morals, cry continually, "Be persevering, be honest, be enterprising, exert your will !" and so on, and waste thousands of books in illustrating the advantages of all these fine things, there is not one who tells us *how* practically to execute or do them."—*Charles Leland.*

Introductory Note.

Some few may hear God and the higher Self most easily in the crowded streets. I know one who does. But such men and women are exceptional. For most of us it is in silent solitude that God speaks to the soul. As Lilian Whiting says : "These words are not merely a poetic fancy, but an actual fact. God [and the higher Self] speaks to every one, and it is the responsibility of life *so to live that one may hear.*" This it is that justifies concentration, which is not an end, but only a means to an end.

In order to develop will-power, so that on any given occasion the higher Self shall direct the lower self, it is necessary to have some system, though of course each must eventually find his own best system. I only suggest a few hints as worth a trial.

Slow and full and deep breathing is perhaps the most important physical help. And with it, contrary to nearly all customary methods, may be tried muscular relaxing (Chapter XXVII.). It is usual for a man to clench his hands, clinch his teeth, frown, and in fact show tension in a vast number of his muscles, when he is engaged in any effort of will. And this may be a help, as people now are. But surely this is not the ideal, nor anything like the ideal. When we exert the will, we surely ought *not* to exert so many muscles as well.

Doubtless the skater at first finds that he balances himself better by using many muscles; but his is not his ideal. He aims at using as few muscles, as little energy, as is possible. And so we should aim at Muscular Relaxing, even while we exercise our will-power.

For we must concentrate all the energy that we possess, and must not dissipate it.

Nor must we essay too hard tasks under too hard conditions, at any rate at first. At first a few simple tasks (see below) will be the best practice.

These practices we must repeat again and again and (see the *Résumé*-system in Chapter XXXIV.) until they can be performed very easily and quickly.

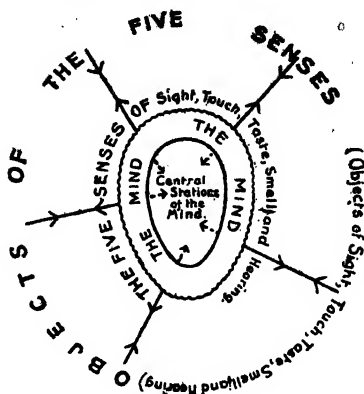
During the practice even of these few simple tasks we must have patience.

Before the practice we may use Mr. Leland's method of priming oneself with energy and purpose, as it were: thus we may say to ourselves, in a determined way and with a determined pose and expression, "I am going to carry this through successfully."

After we have mastered, or while we are mastering, these small tasks, we may try Mr. Wood's Ideal Suggestion (see Chapter XXXVI.), or the ordinary Self-suggestions as outlined in that same Chapter.

When we speak of concentration, we are apt to mean one kind of concentration only. There are really two kinds. We say that a man concentrates his attention on money-making or on learning: a New York businessman, or a Cambridge or German University Professor, would be among the best examples. Another concentrates his attention on Athletics, as so many do at the Schools or Universities of England and America. And this *is* concentration. The attention is concentrated or focussed on something outside the person. One might (after Lovell) illustrate this concentration as follows:—

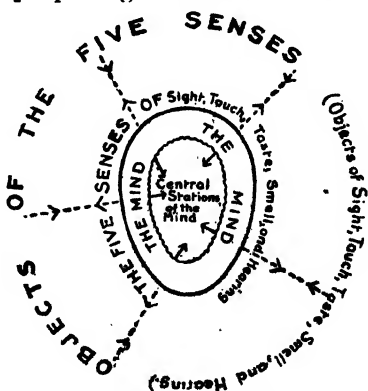
Concentration Outwards.—The mind is not focussed on its own centre or on one or more of its centres or poles and central stations, but notes or grasps one or more of the objects of sense. The mind does not move along the dotted lines.



We often think that the Hindus are lazy; we cannot imagine a Hindu concentrating his attention on Athletics, as an American representative of his University is almost compelled to do. And yet the Hindu Yogi may be capable of as true concentration as the American athlete.

This is, however, a different kind of concentration—a concentration inwards, which has been illustrated in the following way. Many people regard this concentration

Concentration Inwards.—The mind is not turned to all or any one or two of the objects of sense outside, but is focussed on its own centre or on one or more of its centres or poles or central stations. The unnoted or ungrasped objects of sense do not distract the mind, which does not now move along the dotted lines.*



inwards as vain imagination or cloud-gathering or castle-building. They say that it is inactivity and slackness,

* It is not advisable for all to try this indiscriminately. Some people are too unbalanced to practise it safely.

unfitting for work. Let us answer this question before we proceed to ways and means.

First of all, inside us there is the physical nature. Concentrate your mind and thought on any one part of your body, as so many of the Hindus can, and the blood will flow to that part in greater volume. That part will swell, and Professor Gates says that it will rise in temperature. There are some who have restored health to unhealthy parts of their body by concentrating their attention on those parts. We need not know precisely what is wrong with those parts: we need only know what parts are wrong, and by thinking of those parts we shall send to them an increased supply of blood.* Some people find that it is a help in walking if they concentrate their attention upon their feet—if they imagine that their feet are as heavy as lead.

Within and throughout our bodies are the mental and spiritual conditions also. Jesus said that the Kingdom of Heaven, God's unseen world, the ideal world, was within. He said that the best of all worlds, or we might say the best of all states, is the state within. Where is this mental world, in what part of our body is it? There are various opinions. Some say high in the chest. Some say high in the spinal column opposite the chest. Others say high in the brain. But anyhow they are all agreed that the Self is somewhere within, perhaps *par excellence* somewhere high up, though it must inter-

*"The more fresh and active blood there is in any part, the quicker will that part be healed. It has been stated (e.g. see American Medical Times, for Dec. 1897) that, by directing and concentrating the thoughts to some one part of the body, such as the hand, that part will increase in size and the temperature in that part will rise. Professor Elmer Gates uses this method, apparently with great success, in the treatment of atrophied limbs etc., and to cure constipation.

"It is especially for this purpose that the ordinary individual may profit by knowing the courses of the muscles, of the arteries and veins, and of the nerves, and the position of the various organs within the human frame (see diagrams in "The Training of the Body," pp. 168-194, 200, 237, 186, etc.); for, with this knowledge, he can easily concentrate his attention on any given part. As a help to this concentration, he may imagine that there is a small electric light or some familiar object *within* this part."

Extract from an Article by the Author.

penetrate everywhere. Within is an inexhaustible fountain of life and health.

If we remember this, we shall seek health not merely by acting outwards with our tense muscles and nerves and intellect, straining and struggling; we shall seek it also by repose of muscles and nerves and intellect, which repose and relaxing may sometimes produce sleep, but may at other times produce spiritual vitality, and at other times the quickest and easiest and best intellectual work.

Brain-activity is absolutely necessary to health; especially are we bound to seek intelligently for truth. But we too often seek for it outside ourselves, using our ordinary brain. We too seldom seek or wait for it within ourselves, letting our ordinary brain lie dormant in the silence, and using our unconscious (sub-conscious or super-conscious) brain.

Concentration outwards, however, may be a great help towards concentration inwards. Whole books have been written on the subject. Here only a few words can be said. Concentrate the attention upon small things—for instance, while you are gardening, upon your gardening, while you are eating, upon your mastication; while you are brushing your hair, or bathing, or doing exercises, concentrate your attention upon your work or upon the muscles which you are using. While you are resting, concentrate your attention upon one part of your body in particular. While you are studying nature, concentrate your attention upon nature. Do not think of other things.

One or two quotations may serve to emphasise the importance of these simple exercises.

"The first lesson is to sit for some time and let the mind run on. The mind is bubbling up all the time. It is like that monkey jumping about [a monkey, restless by his own nature, then made to drink freely of wine, then stung by a scorpion, then entered by a demon]. Let the monkey jump as much as he can; you simply wait and watch. Until you know what your mind is doing, you cannot control it. Give it the full length of the reins; many most hideous thoughts may come into it; you will be astonished that it was possible for you to think such thoughts. But you will find that each day the mind's vagaries are becoming less and less violent, that each day it is becoming calmer. In the first few months you will find that the mind will have a thousand thoughts; later, you will find that it is toned down to perhaps seven hundred, and after a few months it will have fewer and fewer, until at last it

will be under perfect control. But we must patiently practise every day."—*Vivekânanda*.

"This tranquil state attained, therefrom shall soon result a separation from all troubles ; and his mind being thus at ease, fixed upon one object, it embraceth wisdom from all sides. The man whose heart and mind are not at rest is without wisdom or the power of contemplation ; who doth not practise reflection hath no calm ; and how can a man without calm obtain happiness ?"—*Bhagavad Gîtâ*.

"Think of anything that appeals to you as good, any good thing that you please, any scenery that you like best, any idea that you like best, anything that will concentrate your mind."—*Vivekânanda*.

When this has become comparatively easy, when you can concentrate your attention upon ordinary things, then put yourself into an easy attitude of body, take a deep breath inwards through the nose, relax your muscles as it breathes itself slowly out again, then concentrate your attention upon some outward thing, perpetually recalling your attention back to this thing as soon as it wanders. When your attention is fixed upon this thing, then, as it were, knock away this thing, and you have the beginnings of concentration inwards. This will not be clear until you have tried it several times, not too soon after a meal, but rather in the early morning or late at night.

When you have acquired this power of concentration inwards, you will be aware of a feeling of rest, marvelously combined with clearness and activity and promptitude of thought.

The Hindus devote a certain portion of each day to such concentration. If they concentrated their attention outwards more frequently than they do, they would accomplish tremendous work. As it is, they exaggerate their concentration inwards as much as they exaggerate rest, if not more so. We are apt to work outwards from within, we Anglo-Saxons ; one or two other nations have much to teach us this next century. We are apt to exhaust our inward supply, or rather to exhaust the little of it that we have realised by concentrating inwards. We are apt to ignore the law of balance, and we must suffer, or else we shall never learn where we are wrong ; we shall never be driven to search for the truth. We must concentrate inwards in order that we may get

calm and reliable guidance, and unprejudiced ideas. As the author of "In Tune with the Infinite" says, such guidance will at last become absolutely unerring.

While we are concentrating inwards, we must dispense with all ideas of hurry and of time, we must relax the whole body, especially by deep, calm breathing (see Chapter XXVIII.), and we must continually bring back our mind to one particular part of our body, whether it be the top of the chest, or the top of the brain. Useless as this advice may sound, it has yet proved invaluable in thousands of cases. The calm breathing alone is a great help, and almost a certain cure for nervousness. But this, with the focussing of the attention on some one part of the body, is best. Of this Dhâranâ, as it is called, Vivekânanda says:—

"What is meant by Dhâranâ, holding the mind to certain points? Forcing the mind to feel certain parts of the body to the exclusion of others. For instance try to feel only the hand to the exclusion of other parts of the body. Along with this Dhâranâ, it is better to have a little play of the imagination. For instance, the mind should be made to think of one point in the heart. That is very difficult; an easier way is to imagine a lotus [rose, etc.] there. That flower is full of light, effulgent light. Put the mind there. Or think of the flower full of light as in the brain, or in one of the nerve-centres of the spinal cord."

We must concentrate inwards if we would develop our will-power. We must believe that our will has power over our inherited illnesses and weaknesses, if only we practise it well by silent meditation, and with easy tasks to begin with. We should not tell others of our practice, nor should we expect immediate results; we should be patient, remembering that we have had years of bad habits, and must expect months, or at any rate weeks, of good practice, if we would rise out of these habits. Some results, however, will probably come very soon.

A Hindu Yogî writes:—

"An increase of speed, an increase of struggle, is liable to bridge the distance of time. That which

naturally takes a long time to accomplish can be shortened by the intensity of the action. Given rapid growth, the time will be lessened. Who cares to wait all these millions of æons? Why not reach it (perfection) immediately, in this body even? Why shall I not get that infinite knowledge, infinite power, now? That is the ideal of the Yogi. The whole science of Yoga is to teach men how to shorten the time by adding power, how to intensify the power of assimilation." But for most of us in the busy, conscious West, there must be no hurry *here*. We have enough hurry elsewhere already. We must be content to move slowly.

"We must patiently cultivate a dauntlessness of will that is ready to overleap any barrier and undertake anything, and we must begin this in the small things of every-day life. Small conquests are great in their time, and no conquest goes uncounted in the general make-up of character. Perhaps you feel too weak for the day's work. Say, "My intelligent will is able to manage this," and then put your hands to the work, remembering that the will in you is from that unfailing source, the vital principle itself—the steam power in every motion ever made, whether great or small—and see how fast the strength will come."

It is good practice for the will, and it serves several other purposes as well, to give especial care to the feet for a month, taking a particular pride in keeping them absolutely clean and warm by washing and rubbing. Use cold water, at any rate at the end of the washing, and use friction with a rough towel, and then with the hands. Do this at least twice a day, morning and evening. For the next month, continue this, and add the care of the hands. If you miss for one day, do the work three times on the next day. It is surprising to find what self-control is produced by a little habit like this. Each should find the similar habits that interest *him* most. Interest must be the key-note.

We must not attempt enormous feats of will with clenched hands and tremendous efforts; we must remain perfectly calm, and must lift up our thoughts. By lifting up our eyes (closing the lids first) or perhaps

letting the head sink low upon our chest, we may have a great help towards lifting up our thoughts. We must, as it were, be open to that which is above us, and closed to that which is below us; we must withdraw our attention from other things, and attend to the one thing in hand.

Mr. Arthur Lovell suggests that we should begin by reading through, or learning, a small piece of poetry at a certain hour each day. His words are well worth quoting:—

“The mistake in will-culture always is to attempt too much at the beginning, to fail to fulfil your ardent expectations of immediate transformation, and then to abandon the hopeless tasks. Do not be too impatient to get results. Remember that nothing is so powerful as habit.

“The best and surest way of strengthening the will is to begin with quite easy tasks, and master them before any further progress is attempted.

“To give a practical example. Suppose a person is quite conscious of his weakness, and resolves to make an effort to strengthen this weak point in his character. Let him fix his attention upon some one thing, no matter how trivial. The easier it is for him to do the better. We will say that it is reading or reciting a short poem three times a day, morning, noon, and night. A favourite of mine is Longfellow’s “Light of Stars.” It is a glowing eulogy of the Strong Will. Mars is symbolical of manly strength.

The star of the unconquered will
He rises in my breast
Serene, and resolute, and still,
And calm, and self-possessed.

“Let him keep to the exact minute fixed for reading this, every day for a few weeks, and he will be astonished at the effect produced in remedying the weakness of will. It serves as a *nucleus* round which force gradually and surely accumulates, till out of weakness and irresolution he evolves strength and determination.

Of the early morning “concentration,” Emerson says: The “French have a proverb to the effect that not the

day only, but all things have their morning—*Il n'y a que le matin en toutes choses*. And it is a formal rule to defend your morning, to keep all its dews on, and with fine foresight to relieve it from any angle of affairs, even from the question, Which task? I remember a capital prudence of old President Quincy, who told me that he never went to bed at night until he had laid out the studies for the next morning. I believe that in our days a well-ordered mind has a new thought awaiting it every morning. And hence, eminently thoughtful men, from the time of Pythagoras down, have insisted on an hour of solitude every day to meet their own mind and learn what oracle it has to impart."

Let me, at the risk of much repetition, insist on a few of the chief points of this Chapter.

No better exercise for the will can be found than the practice of muscular relaxing and concentration. Each day, if possible at a fixed time, and especially at the two times when the tides of the day and night are turning, we should make up our minds to relax our whole bodies for at least five minutes. We may have to begin by relaxing one limb at a time, but by degrees we shall get the whole body relaxed. And afterwards we must breathe calmly and rhythmically. He who can at any time obtain this complete repose finds that practically no feat of will is impossible for him. But he should never try too much at once. Benjamin Franklin once set himself some simple task for the first week of his practice: for instance, he determined to abstain from certain things. He kept a record of his successes for a week. Then during the next week he would take a new task, adding it to the first task. And this should be our plan. We should know all our own weaknesses, but few of us can overcome them all at once. It is better to take our weaknesses one at a time, and to give up a period to conquering one. At the end of that period, if we have conquered the weakness, we can attack another while we still keep the first weakness conquered with healthy occupation. And so we may go on adding new conquests without giving up the old; which is the way in which the Romans won their victories.

CHAPTER XXXVI

IMAGINATION, SELF-SUGGESTION,* AND PRAYER

"I had long believed that happiness was not only a legitimate pursuit, but by far the highest pursuit of a human being ; and my thoughts of happiness did not point to a heaven after this life was spent, but to happiness here on earth, and now. Having made man the great study of my life, I had come to believe in him. He assumed vast proportions in my sight. I looked at him from every point of view, and felt that the noblest part of him, and by far the largest part, had been entirely overlooked in his estimate of himself. That part was his imagination.

"It gives him the assurance of his power to live here as long as he wishes—not in age and decrepitude, but in constantly replenished youth, vigour, and beauty, and to build the earth into a Paradise fit for the gods, such as he will become simply through a knowledge of his own limitless capacity, and the self-trust which develops it.

"When we are confronted with cures of the most remarkable character, cures entirely beyond the reach of our best medication, we attribute them to imagination, faith, hope, expectation. And we do rightly, for imagination, faith, hope, expectation, are states of the mind ; are the mind itself in substantial activity and creative energy ; and when these vital forces can be evoked and directed, there is no limit to the possibilities that lie in store for us."
—*Helen Wilmans.*

"Believe that a life of absolute meekness is possible ; believe that a life of stainless purity is possible ; believe that a life of perfect holiness is possible ; believe that the realization of the highest truth is possible."—*James Allen.*

"If Jesus and the disciples could not heal certain diseases in others without the use of prayer, how can we expect to heal or to avoid certain diseases in ourselves without the use of prayer? Prayer is an integral part of the art of health, in whatever form prayer may best express itself in the case of any individual."
—*Extract from an Article by the Author.*

FOR the convenience of the reader a few of the main contentions about Self-suggestion may be summarised as follows. They only apply to most people, not necessarily

*A special volume of Routledge's "Fitness Series" will be devoted to Self-suggestion (to be published before May, 1904).

to all. Each Heading is worked out more fully in my work on Self-suggestion.

1. There must be no Suggestions against others.

2. There must be some Suggestions for others. Thus one of the preliminaries to Self-suggestion might be—"I want every one to be pure and truthful, every one to be healthy, every one to be active yet calm, every one to be forgiving and kind, every one to be contented and happy, every one to be useful to others."

3. The first Self-suggestions must be for the finest of the good desires; the last for the coarsest of the good desires: among the first should be purity, among the last money.

4. There may be a gradual progression, as from "I desire to be purer than snow," to "I hope to be quite pure," "I believe that I shall be quite pure," "I know that I shall be quite pure," "I am becoming quite pure," instead of a sudden assertion "I am already quite pure (throughout me)." For here sensation and observation and inference and the opinion of others may all form an overpowering Contra-Suggestion.

5. You should find your own best avenue of Self-suggestion. It may be the sight of words, the sound of words, or logical reasoning.

6. If you choose words, then you should express the ideas in your own words, not being afraid to alter the expression if you find a better one later on.

7. You should choose your own plan generally, after a fair trial of many plans: you may prefer to make many Self-suggestions a few times, or to make a few Self-suggestions many times.

8. Anyhow you should repeat, and repeat, and repeat, with as perfect realisation and concentration as is possible.

9. To help concentration you should acquire the art of muscular relaxing in easy positions; and to acquire this art you should acquire the art of deep and slow breathing.

10. Other aids, both of gesture (e.g. the smile), and of surroundings (e.g. dark blue or dark green colouring, and little noise), should be carefully attended to at the beginning of the practice.

11. You should have patience, and should persevere regularly, not expecting the results to be immediate, but expecting them to be mathematically certain in due season.

We have already seen that there is an inward and an outward rhythm in life, and that we Anglo-Saxons need the inward rhythm more than the outward; we need to concentrate inwards. Having begun to acquire this art we can now imagine or picture whatever is best for us as individuals. Each should choose that branch of imagination which is according to his own mind. Some people remember and recall best those things which they have witnessed; others recall best the sight of words written or printed; others recall the sound of words; others appear to recall neither things seen nor things heard, but ideas, often abstract ideas. We should, however, cultivate every kind of memory so that we may be able to use every kind of imagination.

Proper use and practice of the imagination is not futile waste of time. Arthur Lovell says: "The important part to understand is that, if one constantly presents to the mind images of a certain nature, the character of the individual will be forced ultimately to correspond to them. . . . Contemplate only the high, the noble, the ideal in thought, and you will eventually be *compelled* to work out on the material plane the high, the noble, the ideal. . . . Store up the mind day after day with images of health, and vigour, and pleasure (and success)."

The writer proceeds to quote Scott's "Lay of the Last Minstrel" (ii., xviii.):—

High and majestic was his look,
At which the fellest fiends had shook,
And all unruffled was his face.

"The height of human power is presented to your gaze, for there is no struggle visible on the countenance, which is that of one who has dared and conquered."

The imagination of things seen is especially difficult for us as we grow older, though we have opportunities for practising all through the whole day. For example, notice something opposite to which you are sitting—the ornaments on the chimney-piece, the face of some person;

absorb the general effect, and the details, and the surroundings; reproduce these in your mind's eye; look at the original again and correct your copy; observe again; reproduce again; correct again; and soon your eye-memory will become wonderfully improved, so that you will be able to call up in your mind almost anything which you have once seen with your eye. The great conjuror Houdin and his son became adepts at this art by constant practice (e.g., in looking at the contents of shop-windows).

The value of this eye-memory cannot be over-estimated. If anyone could see before him a dark blue or dark violet colour when he was excited, he would soon become calm; if, when he was fidgety and nervous and restless, he could see a large expanse of vast and quiet scenery with a calm cerulean sea, or else a smiling valley, or else a peacefully expanding flower; if he could picture to himself the growing of any plant, for instance the growing of a lily or a rose, he would almost immediately become calm and patient. Miss A. P. Call says:—

“No words can bring so full a realisation of the quiet power in the progress of Nature as will the simple process of following the growth of a tree in imagination, from the working of its sap in the root up to the tips of the leaves, the blossoms, and the fruit. Or, beginning lower, follow the growth of a blade of grass or a flower, then a tree, and so on to the movements of the earth, and then of all the planets in the universe. Let your imagination picture so vividly all natural movements, little by little, that you seem to be really at one with each and all.”

Many of the comparisons and analogies so constantly used in whatever we hear or read should become to us mental pictures. When we think of God as the fountain-source of life, we should be able to picture a fountain within us, flowing throughout us with an inexhaustible stream of all good things.

Such practice will encourage our observation. We need to encourage it to-day, when we rely too much upon our memory of words and ideas and reasons. We need to study more carefully concrete things which

we can see. We might, for example, study statues or statuettes, or pictures representing the various emotions or qualities which we, as individuals, most require. When we read a story, we should picture each scene. I have always found it easiest to do this with fairy tales and detective stories, though each will have his or her own favourite class of literature.

If we are slack, we should picture to ourselves inspiring scenery, say mountain scenery. By such imagination we can help to remedy the various deficiencies in our character. These deficiencies we can easily find out, either from our well-wishing friends, or from our own hand-writing, etc.

Such imagination of the highest things is prayer, just as truly as any words are. Abstract ideas are prayer also *if* they appeal to *you* as an individual. All depends on that. The formula which contains and expresses a prayer for me, for you may be worse than valueless.

Words, however, are perhaps the easiest form of imagination and prayer for most of us. We can all say to ourselves, "I want to be healthy." "The aspiration itself," says the editor of *Health Culture* "is a sign that the first step has been taken towards the proper mental attitude." The very desire leaves its possessor on a higher plane of living than the majority of those about him, who eat and drink, laugh and weep, sleep and die, without thought of controlling the conditions by which they are surrounded. The Hindus, at the beginning of their meditations or prayers, often say as they turn to each quarter, east, west, north, and south, "Let every one and every thing be healthy, let every one and every thing be happy, let every one and every thing be pure," or similar words. And we also could start our meditations with such an assertion as, "I want to forgive every one; I want to wish every one well." Then we might picture to ourselves certain people, who (we think) have injured us, as being benefited by us.

This might be the beginning of mental prayer, together with reposeful position of the body. Whatever be the form and the nature of prayer, the following holds good of it. *It is an appeal to a higher power than that of which*

one is usually conscious. Some people consider this power to be outside the self, others consider it to be inside the self, and yet not altogether the same as the ordinary self; that is to say, they consider it to be the higher self. In this power, whatever it be and wherever it be, we should have faith, which should be shown by the quietness of the body and relaxing of the muscles. Repose is the highest expression of beauty—and also of power, and also of confidence. Anxious vision is not.

On this subject Vivekānanda says: "Sit in a straight posture, and first send a current of holy thought to all creation. Mentally repeat: "Let all things be happy; let all things be peaceful; let all things be blissful" (pure, healthy, kind, happy, etc.). So do to the East, South, North, and West. The more you do that, the better you will feel yourself. You will at last find that the easiest way to make yourselves healthy is to see that others are healthy, and the easiest way to make yourselves happy, is to see that others are happy. After doing that, those who believe in God should pray not for money, not for health, nor for heaven; pray for knowledge and light; every other prayer is selfish.

"Then the next thing to do is to think of your own body, and see that it is strong and healthy; it is the best instrument you have. Think of it as being strong as adamant. Throw away all weakness; tell your body that it is strong; tell your mind that it is strong, and have unbounded faith and hope in yourself."

And another writer is no less to the point: "It must be a calm, quiet, and expectant intensity, rather than an intensity that is anxious, disturbed, unexpectant, doubtful."

Then we should freely express ourselves. Even if the best ideas for each one of us in our prayers were exactly the same, which is utterly unlikely, yet we must express these ideas in our own words, if in any definite words at all. This is vitally important.

For example, let us take the Lord's Prayer. We may grant that the ideas in it are the ideas which every one ought to pray. Yet, if all the English-speaking in-

habitants of the world had to express these ideas in their own way, probably scarcely any two expressions would be like the old English translation, with its absolute and inflexibly undeviating words, order of words, and constructions, and with its misrepresentations of the original ideas which Jesus had in his mind. Each should express the ideas in his or her own way. As an example, I may refer to a form of words, which I used some time ago, in "The Teaching of Jesus To-day" (Grant Richards). Whatever may be your prayer, you might write it down, or get it printed, and then perhaps you might get the letters of it clearly in your mind's eye by studying them over and over again. Others might find it better to get the sounds into their mind's ear. I only suggest this prayer as the prayer of a single person, which may be worth trying by others. It will not suit any other individual in the world exactly; it does not suit me to-day; perhaps it will suit me still less in another year's time. I find the constant need of new expression as I change, and grow, and recognise new lights and old truths.

It may be thought that the mention of prayer is out of place in a book on ~~no more out of place~~ than the mention of

prayer, or the mention of healthy Games and Activities in the house of prayer. I cannot possibly wall off one part of my life from any other. I live and the more I think, the more I live. One part helps and throws light upon all the rest. In fact, the different parts of life interpenetrate each other. Physical health without such interpenetration is one of twenty or thirty unimportant things. It is felt rather than expressed in any way. It is impossible for me.

At times my prayer, if I can call it prayer, is not of imagination or "Self-suggestion." I may be reading such a book as the "Vivekânanda." When I read it, I am praying than when I repeat "Our Father who art in heaven . . ." When I read "Meditations of Course," or Helen Wilmans "Mental Science," I am praying no less truly than when I say

out loud the words of any collect from the Prayer-Book. Indeed, I am generally praying far more truly in the former case. In a later book I shall suggest other prayers and other forms of Self-suggestion; but this must suffice here. It may serve as a slight but indispensable preparation for brain-work, as we generally understand the words, and especially for business and for such studies as the study of health and of the most feasible means to health.

We must remember that imagination is one of the most powerful factors in the world, and that it has many forms or many channels. We may have imagination by pictures in the mind, which pictures may be either actual things which we see or representations of them, or as called up say by Sir Walter Scott's

We can meanwhile use gestures appropriate to the ideas, or we can simply have the ideas themselves, without any form, but not void; or we can have words spoken by ourselves or by others, or we can have words written by ourselves or by others, or pictures or printed. The imagination is most powerful in its effects when several senses are used together. As an able writer remarks in *Health*

"The power of suggestion may be greatly increased by being directed through more than one sense. A man who says to a timid friend, 'Look at your trouser's leg,' appeals to the sense of sight; if he says, 'Your leg is all right,' he appeals to the sense of hearing; if in addition he makes a pantomime expressive of the meaning of the words, the force of the Suggestion is greatly increased. At the same time slightly touching the leg with the movement of a snake, the suggestion is carried on, hearing, sight, and touch being all employed. The friend's legs are now all the more liable to be bitten. The friend's legs are now all the more liable to be bitten. The friend's legs are now all the more liable to be bitten. Yet the power of suggestion is not exhausted by the imagination."

For many of us the power of suggestion is probably increased by words written or printed. These written or printed words are accompanied by the sound of

words. And of course the sense must be realised. Let me give a few specimens.

As an example of Self-Suggestion somewhat like the sentences in "Ideal Suggestion through Mental Photography," we may take the following:—

SPIRIT

which is pure, strong, and active,
controls

and makes pure, strong, and active,

MY MIND,

my intelligence, my desires, my will.

These control

and make pure, strong, and active,
my body.

So far we have spoken of positive imagination. Let us now say a word about "negative" imagination. We must avoid memories of past illnesses, or pains, or worries, or grievances. *We must avoid the memory or even the mention of anything which we do not wish to be true or to have been true;* for the mention will bring back the memory, and the memory of a thing is a mild form of the reality, and is therefore practically a repetition of the reality itself. We must drop the imagination of those things to remember which will profit us nothing. A great help towards this is to open the hands, and, as they open (as if they were dropping something), to remark "I drop the memory of that." We need not say what that is; we know well enough. The gesture of dropping something from the hand's grasp helps our mind to drop something from its grasp. But the positive use of the imagination is better than the negative use. The negative use is always dangerous. It is generally admitted in educational theory that children should be told to do kind things to an enemy rather than, for example, not to kick the enemy on the ankle, for that suggests the idea of kicking on the ankle.

One or two quotations will emphasise this important point.

"It is always better to study health than disease. The mental photography of disease makes a deep impression upon the minds of many people. Disease-pictures, as presented under bold head-

lines 'in the sensational pamphlets sent out by medicine-vendors, and as we often see them published in the daily papers, should receive the condemnation of all good people.'—*Henry Wood*.

"In all the old systems, without exception, they (vile haunting thoughts) are treated with far too much respect and reverence. . . as Milton hath done, Dante being no better."—*Charles Leland*.

"He who can control his own mind by an iron will, and say to the Thoughts that he would banish, "Be ye my slaves and begone into outer darkness," or to Peace, "Dwell with me for ever, come what may," *and be obeyed*, that man is a mighty magician who has attained what is worth more than all that earth possesses."—*Charles Leland*

We may end up with a few general remarks in addition to those which we have offered at the beginning of this Chapter.

1. First of all, we must have easy conditions to start with; we must have simple tasks, and there must be little or nothing to distract us.

2. Secondly, we must begin when there is apparently no need, and especially when we feel quite well and fresh and happy.

3. Thirdly, we must gradually increase the time which we spend, and the difficulty of the task. We have already had an example in the case of headache, where the person suggests to himself or herself that the headache is about to cease, then that it is already ceasing, and finally that it has ceased. It would be wrong for most people to begin by saying "The headache has already ceased." It would be still more wrong to begin by saying "The cancer has already gone." The body is constantly changing, using up and getting rid of old parts, taking in and forming new parts. But the change is slow. It can be helped by imagination and Self-suggestion and prayer, but probably the work will only give results gradually.

4. Next we must have equilibrium by exaggeration in the opposite direction. If we have failed to use our imagination of one kind, then we must develop that imagination with greater care than our ordinary imagination which we have already developed. We must, as it were, pretend that our whole existence is bound up in that imagination. We must concentrate all our thoughts on that.

5. There are some people who find it better to use a long list of Self-suggestions, repeating each suggestion a few times ; there are others who find it better to begin with a short list (or even with only two or three), and to repeat each many times ; these people should work on the Résumée-plan (above).

6. There should probably be a difference between the morning and night Self-suggestions. A good type of morning sentence would be, with reference to some undesirable habit (say absent-mindedness) ; "I'm going to alter this. I'm not going to have any more of this old fault," (or, "You are going to alter this.") The night sentence should be of a quieter and less stimulating kind ; and among the night sentences should *always* be good Suggestions for others.

7. One advantage of Self-suggestion over practically every other avenue to health is that *it can, after a little practice, be used on any and every occasion.* In a crowded and badly ventilated "At-Home," for example, how can we do fast full-movement exercises, or try any water-cure or heat-cure (except a sort of hot-air cure !), or light-cure, or fresh-air cure ? We might indeed, take full and deep and slow breaths ; but would that be good here ? We might relax our muscles ; but would that be always good here, if with it there naturally went a fuller and deeper breathing ? Now Self-suggestion *can* be practised here, and with advantage ; we can suggest that we do not wish to be affected by this foul air ; that we are above it ; and so on ; or that we want these people round us to be less ignorant and to spend their money in some less harassing manner.

CHAPTER XXXVII

TRUE AND FALSE ECONOMY, OF MONEY AND TIME

WHY should we consider economy as an avenue to health? Partly because without money there is apt to be worry. A potent enemy to health is worry, and a potent cause of worry is real or supposed want of money. To take an extreme instance, live in New York for a month, and you will see this to be true. Unless you carefully guard against it, you will find yourself worrying and (in spite of the invigorating air) becoming unhealthy and easily tired. Professor Elmer Gates, as early as 1897, called attention to the effects of all sorts of emotions upon the blood which circulates throughout the body. His article in the (American) "Medical Times," for December 1897, should be read by every student of health and medicine. It is one of the most wonderful examples of patient scientific research. It shows that worry and anger and other bad emotions will actually change the colour of the excretions, when certain chemical re-agents have been applied. Professor Gates proves that, when rhodopsin has been applied, the colour of sorrow is utterly different from the colour of crime and anger, and these from the colour of cheerfulness. They will be accompanied by changes in the value of the body-fluids, which will become more and more or less and less energising and invigorating.

So a man who practises something against which his conscience perpetually revolts, and who hates his work, will worry and probably be ill. A married doctor goes on recommending what he is convinced to be useless; a married clergyman goes on preaching what he knows to be wrong; a married clerk works in a dishonest business. These dare not free themselves from the chains that they

hate, because they think they will be in want of money the moment that they are free from these chains. They are worrying and fretting and producing unhealthy chemicals within their blood. Want of money is at the root of much chafing and consequent ill-health, and of course at the root of starvation. And sheer ignorance is at the root of want of money. If only people knew how to live happily and healthily on a few pennies a day they need have little cause for anxiety. False economy is very common ; true economy is very rare.

Out of many branches of this important subject, let us select a few. First will come feeding and fasting. People, even the poorest people, eat far too much of the expensive and unnourishing things of life. By giving up such things they would save their money and improve their health. The value of fasting, and especially of the one-meal or two-meal system, has passed beyond theory into fact. Its proportion of cures is perhaps many times greater (when we consider the severity of the complaints which it has cured) than the proportion of cures by the Medical Profession.

But it is false economy not to take enough Proteid. It is also false economy not to take enough exercise (see Chapter XXIII.), and not to take enough rest (see Chapter XXVIII). In the end, such economy costs far too much. It costs far too much money, and far too much health, which is more precious than money.

A safe rule is seldom to set money above health. I do not say never, because if a man, by sacrificing a little health, let us say by working for a whole day and night, can get a piece of work done which will earn him a year's wages, such a sacrifice may be worth while.

If you really wish to economise, then, study and find out about, and experiment with, the cheapest diet, the cheapest forms of exercise, and the cheapest form of bodily training, and of nerve and mind training also, viz. scientific repose. Give up luxuries and stimulants wherever you can: they are almost all expensive and more or less unhealthy. And so are most of the so-called "amusements," such as the theatre, and novels, to say nothing of the many narcotics like

tobacco. Then, again, it is very easy to save money by walking instead of driving or riding or going by train or bus. Punctuality also saves money. In a single month I might have saved many shillings by starting a little earlier for appointments. As it was, I started too late, and had to take cabs.

Again, we can note economical devices, for instance boot-trees for saving the boots. The various papers like "Home Notes," should be read by everyone in this connection. For example, they show how to make or get cheap book-cases etc., and how to furnish a whole room. Economies in clothes are worth studying. Probably good paper collars would be cheaper than ordinary collars. Each must decide for himself, but the whole subject deserves thought.

Good health, however, is the best economy of all. The advantages of it I have pointed out in "Muscle, Brain, and Diet." Good health leads one to spend less time and less effort on quicker work and better work, with more enjoyment. It affects the whole blood of the body, and therefore of the brain. The brain becomes alert and observant. One way in which this may show itself is in the subjects that occur to the brain for newspaper-articles, devices, etc. The healthy journalist, or the healthy person who is an occasional journalist, can make quite a difference in his income by increased good health.

Think carefully over the paralysing effects of worry upon the blood. Go over your past life, and consider how much of your worry has been caused by want of money, real or supposed, and then decide whether one of the most obvious causes of ill-health is not worry; and whether worry cannot be largely remedied or removed by careful thought about economy.

We shall touch upon this most important topic again when we consider money as an obstacle to reform and the question of *proportional* rather than of *absolute* economy (Chapter LII). We have said enough for the present, and can pass on to consider the second branch of economy, the economy of time, which is closely connected with money. An hour saved is not necessarily

an hour well-spent. But it is the opportunity for an hour well-spent. And opportunities are God's best if not His only gifts to us.

It is not false economy of time to study general subjects, and, in particular, some hobby, if one is a business-man. Gardening is a good hobby; it is healthy, and its moral effects are considerable. Carpentering is also good; if a person made himself a Mem-holder (see Chapter XXXIV.), or some bookcases, he would save money, and would benefit himself in other ways also.

It is false economy of time to allow any form of discomfort or illness to develop into a serious complaint. It is true economy of time to prevent illness. And yet there are millions who wait for the illness to come, because they say they have not time to attend to their health. Meanwhile they do bad work, and therefore earn less money. There is great need of education here. Our teachers too often give us the idea that perpetual hurry is scientific and useful. The idea that quiet repose and culture is waste of time and worse than useless, is far too common a notion to-day.

Our nerves go all over our bodies, and time is not wasted while we are thinking how we can keep these nerves in good order. With most of us they are very imperfect instruments.

But perhaps the best illustrations of false economy of time will be a few concrete examples.

A wealthy American told me that he wanted his son to be successful, and therefore that his son could not afford the time to go to the University. He was going to sacrifice that son's higher education, and much of his health, in order to save time, as he thought. The result would have been to make his son a failure. He would only be half or a quarter of a man.

A friend of mine at Cambridge was so busy in reading the Classics, which by the way he read in an utterly wrong manner, that he had no time for social life, for recreation, or for general reading. He did not see that the Classics threw light on general reading, and daily life, or, *vice versa*, that daily life and general reading threw light on the Classics; and so, while he never seemed

to waste a moment, he really wasted nearly the whole of his Cambridge course. He is now suffering from the results. He is miserable. He finds London uninteresting!

Both these people would condemn as waste of time the hour which I have described in Chapter VI. And yet take it part by part, and work out a small fraction of the effects merely on the financial success or intellectual development of these two people, quite apart from health and pleasure, and you will see that this apparent waste of time is really a splendid *investment*, a magnificent apprenticeship for a life that shall be rich in every sense of the word.

And such things at the beginning of the day, and at the beginning of life, will form habits of which the total effect cannot possibly be estimated.

Fresh air and correct breathing, brisk full-movement exercises, invigorating baths, and calm repose, these are a few of the things that are worth while in life. To these last we may add Games and Athletics, almost as often as we can get them, and, at intervals, games with children. Michael Faraday used to enjoy such games after his studies, and of course they helped his whole character and intellect. We must return to nature consciously; she allows only a few of us to return to her otherwise. She is far, far away from the life of custom and fashion, though we can bring her into it if we take pains to make her our friend.

PART IV

COMMON DISEASES AND COMPLAINTS

Chapter XXXVIII.—Disease and its Functions.

- " *XXXIX.*—Indigestion.
- " *XL.*—Constipation.
- " *XLI.*—Colds.
- " *XLII.*—Fatness.
- " *XLIII.*—Depression and Headache.
- " *XLIV.*—Stimulomania.
- " *XLV.*—Impurity and Crime.
- " *XLVI.*—Overwork and Hurry.
- " *XLVII.*—Selfishness.
- " *XLVIII.*—Nervous Irritation and Worry.
- " *XLIX.*—Sleeplessness.

CHAPTER XXXVIII

DISEASE AND ITS FUNCTIONS

"What we call 'disease' is the impulse of Nature to protect her child to the very last moment."—*Arthur Lovell.*

"The universal conception of disease as a foe to life, and not as a rational process of cure; the boundless faith in remedies as means to resist the 'attack,' which is revealed by symptoms, makes the professional care of the sick the gravest of all human occupations, and the most trying to both head and heart."—*Dewey.*

"*New Diseases.* What is there essentially new, that can be treated with remedies, in the coated tongues, foul mouths, high temperature and pulse, pain, discomfort, and acute aversion to food, that is to be found in the rooms of the sick?"—*Dewey.*

"He that loses his conscience has nothing left that is worth keeping. Therefore be sure you look to that. And in the next place look to your health; and, if you have it, praise God, and value it next to a good conscience; for health is the second blessing that we mortals are capable of, a blessing that money cannot buy."—*Walton.*

"The force within a man actuates every movement he makes. To connect the belief of sin, disease, and death with this ever-flowing, eternal potency is an absurdity; and yet our minds, in ignorance of this mighty truth, have done this thing, and in this way have given to the external world our weak, wretched personalities, that are standing libels on our real selves, the great and undying possibilities within us."—*Helen Wilmans.*

The main purpose of this book is to prevent disease rather than to cure it. But if disease be present, as it is in the majority of cases, we must make the best of people as they are. However advisable it may seem to omit the mention of disease altogether, nowadays it is out of the question. Of course many doctors go to an extreme when they talk of nothing else but disease. As we have said elsewhere, "Prevention is better than cure; but cure is more popular than prevention, and temporary cure or patch-work is more popular than

permanent cure. And, after all, we must try to suggest not only what are the obviously great things which we feel that others ought to do, but also the apparently little things which we observe that they are likely to do."

I have recently been noticing the various murmurings and sulky dissatisfactions in which ordinary people indulge. Disease is alluded to as a terrible thing, a disaster, a "pity," so sad, so unfortunate, so cruel, as if no one were to blame except Providence. "So-and-so has such a bad cold: *isn't* it hard on her?" On Sunday these people go to church and call their God Almighty, All-loving, and All-wise. But in daily life these same people unconsciously use the most pronounced blasphemy, and call God's ways mistakes or cruelties; for diseases *are* God's ways.

But is not disease an evil, even if the person dies? The answer is, No. Few of us will learn the best life by any other course of instruction. If health does not teach us its truths, if we ignore the commonest lessons "from birds and flowers," if we refuse to obey the teachings of Nature, then disease must be our teacher; it must teach us by *contrast*. Disease is not an evil to any of us; it should be our greatest blessing.* Perhaps we may see this most clearly in the case of the choices which the mind makes.

We have a choice between two actions; we feel that one is right, and the other wrong. But, through some greater attraction, we choose the wrong action. Then follows discomfort or dis-ease. On the next occasion we also choose the wrong. Again there is dis-ease. It becomes so intolerable, so painful, so uncomfortable, that at last we do right. Men for the most part do right in order to avoid dis-ease, which is to the mind what disease is to the body, the second call of conscience. I am speaking here of average people. If there were no disease or dis-ease when they did wrong, then how could they be compelled to do right, how could they know what was right? If they cannot hear or will not heed the gentle whisper of conscience before the error, they shall be made to heed the rasping shout of disease or dis-ease after the error.

* See Additional Notes.

Health they hardly ever feel consciously. They might feel it as something no less exhilarating than a good piece of news. But few of them know health as it can be. To most of them it is something negative: it is not a (very noticeable) disease. They scarcely realise its nature until it has gone. They might have such health that they would positively feel it and enjoy its thrill. Instead of this, they live a negative kind of life, a life of not being ill, or of not being very ill.

Disease is the warning voice of God. Let us be sensible and heed its warning. Our body has its conscience as well as our mind. Perhaps it is not less sensitive than the conscience of the mind. Think how many things we do (usually because they are customary and orthodox) without feeling any discomfort in our mind, although according to the highest moral standard we ought to be rendered supremely miserable by doing these things. Instead of this, we have a dull and deadened conscience. Conscience no longer has voice. On the other hand, physical disease is nearly always a good adviser, if we will but listen.

We get a cold; this should show that somehow we have erred. If we had pure and strong blood we should get no cold. Most people, however, regard a cold as a necessity. They consider that they *must* suffer several times in the course of the year. They do not regard colds as abnormal, as due to mistakes and violations of God's laws; because it is *customary* to have colds. It is true that they grumble. But they seldom grumble at the main cause—their own ignorances and negligences. They rarely regard the cold as a warning that they have been doing wrong, perhaps for weeks and weeks beforehand. Henceforth when we are ill, or when others are ill, we ought to cease our sacrilegious idea that it is a curse or a "pity." We ought to say, "Here is a finger pointing to some mistake; let us find this out and then avoid it for the future." Probably errors of diet alone would be enough to account for most colds. We must not complain and abuse God, and call His world, which is our environment, a poor job, but we must look within ourselves; we must seek and we shall find.

But how are we to seek? Disease on the physical plane is due to impure and weak blood. That gives us something to start with. A writer in "Health Culture" says: "By various processes of infection, by sedentary habits, wrong diet, and other injurious practices, our bodies have become saturated with disease. In order to remove this rubbish it is necessary to send a stream of pure blood moving through all the parts of the body, to wash them out, and make them clean. A garment washed in dirty water does not become clean; the body of the chronic invalid, which is polluted and poisoned, cannot be washed clean by dirty water. The blood, in order to purify the body, must be cleaner than the body. It must be absolutely clean, immaculately clean, if the body is to come out white and spotless, and full of life and health. And this requires pure food, abstinence from most animal fats, tea, coffee, condiments, and from all irritating and indigestible foods."

Here then we have one remedy. *One cause is clogging of the blood, and one remedy is pure food to produce pure blood.* To this we may add many of the other remedies suggested in the Second Part of the book.

On the mental plane the chief cause of disease is ignorance and wrong belief. One of these beliefs is that we are bound to have all the diseases which we have now. We must not hold it; we must not accept the world's standard of health; we must have our own. We must take as our standard of health that which we *wish* to be; and we must aim at this standard constantly. The "Christian Scientists" have often been misunderstood. One of their means of cure is for the patient to say, "I am thoroughly healthy." People answer that this is ridiculous when the individual is obviously unhealthy. The real meaning is, "The true Ego or I within me is healthy; it is the positive and strong I, which if it desires and chooses and determines and persists can make the other Ego, the negative and weak ego, healthy also." It has to assert itself as master. This positive and strong Ego is the highest Self, and is connected with God, as a stream with a source; and therefore the state-

ment, "I am thoroughly healthy," is in this sense perfectly true.

But the difficulty is that most people believe themselves diseased all through, and so suffer. They show forth their beliefs. They believe that inevitably and of their own essential nature they are fated to be ill, and, as a result, many of them *are* fated to be ill.

Ignorance is the cause of disease. Not only are people ignorant of the fact that they ought to be healthy all through, but they are also ignorant of the right means. We have spoken above of the clogging of the body; we may now consider the clogging of the mind. As the body is obstructed by poisonous matter, so the mind is obstructed by poisonous ideas. As the body needs pure and strong material to cleanse and rebuild it, so likewise does the mind. *It needs appropriate truth and feasible theory.*

All human life is cause and effect. All disease is the effect of one cause, namely ignorance—ignorance of the laws by which we live, ignorance of the loveliness and exquisiteness of these laws, and consequent lack of sufficiently powerful desire. It is as if one were playing a game, and failed because one did not know how to play, and because one did not know how pleasant it is to play well.

Disease is a blessing, not only as a conscience to teach us our mistakes, but also as an active agent—as doing the work of nature, as helping to remove our mistakes. Fever is an example. We call it illness, but it is really an effort of nature to burn up the poisons within us. And maybe some day all disease—nay, even all disease germs—will be proved to have a like function, and to be fatal only when wrongly treated. The Lebenswecker* comes near to demonstrating this; and perhaps a mosquito-bite may even be a blessing. The poison is put in by the mosquito-bite, it is true, just as the chemical is put in by the Lebenswecker process; but, if there be no poison within the system already, then practically nothing happens. If there be poison in the system already, then this bite, like the Lebenswecker process, helps the system to concentrate its poisons, and

* See Additional Notes.

to get rid of them through the skin. And perhaps this is the most important work that the much-abused disease-germs are doing. And perhaps so many of the deaths which are put down to disease are really due to our having checked disease rather than destroyed it. We have regarded disease as an enemy, not as an ally to health. Sydenham believed that every disease is nothing but an instinctive impulse of nature to expel that morbid matter, of one kind or another, by which her healthy operations are impeded. He believed that nature, during disease, needs to be helped and not to be obstructed in her efforts.

Let the reader bear in mind the unity of all disease, that it is all due to ignorance, that it is the conscience which can say when we make mistakes, and that it is also the effort of nature to remove the results of our mistakes, and he will cease to abuse a headache as a curse. The more practical his point of view is, the less blasphemous he will be. Instead of grumbling at effects, he will seek for causes.

It would be easy to mention a large number of diseases, and to apply to each of these a number of the above methods. Thus we might take consumption; and consider how it might be prevented or cured, as by the one-meal or two-meal plan, by simpler foods, by deep breathing and other exercises, and so on. But this would take up too much space. We must be content with a few examples out of many.

For this book deals only incidentally with disease and diseases. It shows the unity of all illnesses on the physical plane, where all are due to impure blood and weak blood, and eventually are due to ignorance on the mental plane, ignorance of the kind laws of nature, ignorance of what it is that makes pure blood and strong blood, and hence pure thoughts and strong thoughts, ignorance of what makes health, ignorance of our own right to vigorous health, and to more than contentment with our surroundings; and, last but not least, ignorance of the delightfulness of real health, and so, as we said above, lack of attraction and desire for real health.

We do not seek it, because we love it not ; we love it not, because we know it not ; we know it not, because we have not felt it. Whoever has once felt it recognises it as the pearl of great price, to gain which no sacrifice can be excessive.

CHAPTER XXXIX

INDIGESTION *

PEOPLE are seldom troubled by the consideration of indigestion until they are troubled by the pain or discomfort of it; and then at length they usually seek a makeshift remedy; they probably take some drug or "stimulant" which shall stifle the *feeling* and shall overcloud the outward and sensible sign. If the pain or discomfort must be removed at once, then at any rate let the preceding conditions be observed, whether they be the eating or drinking of wrong things, or of right things in excess, or the fast eating or drinking of right things, or the mental worry. And let such conditions be remembered and be avoided in the future. Let each attack be treated as a friendly critic.

An immediate remedy is a hot compress of water or of oil upon the stomach. Massage may serve a similar purpose.

Another remedy is a sitz bath at a temperature of 104°. This, however, should not be tried directly after a meal.

But prevention is better than cure. An occasional use of the stomach-tube—if it be not very uncomfortable to you—may reveal the disagreeing elements in the food. These may for the future be carefully chewed or eschewed. Deep breathing, muscular relaxing (Chapter XXVIII.), and some exercises may prove of value. As to exercises, the following hint may be of use. If we keep our shoulders back and somewhat down (Chapter XXVII.), and develop our back-muscles as well as we can, and breathe slowly and deeply upwards, then we tend to lift the lungs and to relieve the lower organs. This, which is recommended by Macfadden, is so simple that it deserves to be tried by every one.

* A special volume of Routledge's "Fitness Series" is on "Good Digestion."

Exactly what kind of brain-work helps digestion we cannot yet say, except that cheerful emotions are necessary. It is for this reason that, whereas uninteresting exercise may hinder or utterly prevent digestion, an exciting game may actually hasten it, in spite of test-tube theories, simply because it is exciting and creates chemical changes which Professor Elmer Gates has proved to be of a favourable and "anabolic" nature.

Sleep is often said to be unfavourable to digestion. But much depends on the kind of sleep and on the individual peculiarities. Anyhow the relaxing of the muscles is almost always found to be favourable to digestion. A short rest, with deep upward breathing of fresh air through the nose, should be a habit acquired in childhood, and an integral part of daily life in after years. For the young, the repose of the muscles after the mid-day meal seems to me to be almost essential. Our schools utterly ignore the value of this rest, which need not be long. Not only do ninety-nine boys and girls out of every hundred eat their lunch and other meals with disgusting and ultra-bestial rapidity, but they also rush to exercise immediately afterwards. The results speak for themselves—after a decade or two. And then the cause is forgotten!

It is quite possible that fermentation in the stomach—due to too fast eating of starchy foods, sugary foods, etc.—may tax the nerves of certain people far more severely than anything else. The fatal feature of the mischief is that it is so seldom called a mischief. People think that, if they do not drink *alcohol*, and do not eat *very* much, they are dieting themselves *extremely* carefully. They forget that for *them* not only alcohol, but also nearly every form of sugar, of ordinary bread (wholemeal or white or brown), of oatmeal, of root or stalk (as potato, cabbage, etc.), even if eaten "in moderation" (Chapter VIII.), and slowly, may still produce fermentation. The strength of the Salisbury treatment (meat and hot water) seems to lie almost entirely in the fact that the powerful nourishment is digested very rapidly and absorbed very thoroughly without much fermentation. "Vegetarian" leaders, who perpetually urge a "natural"

diet, as they call it, of bread and grain foods, leaves stalks, roots, and even pulses (perhaps with tea or coffee to paralyse the starch-digesting saliva), are guilty of a great deal of misery. They should first be sure that such foods, when eaten as most individuals *will* persist in eating them, may produce the most disastrous effects, even if they be amply nourishing according to the Tables of food-analysts.

It has been stated that almost any food, eaten without other foods, is likely to agree. The stomach can accustom itself to nearly every article of diet if it practises on that alone.

A certain amount of fermentation *may* be useful for certain people, for the movement of the bowels. But, beyond that amount, fermentation is bad; it means putrefaction. Most of it can be avoided (see Chapter XV.) by slow eating, especially when you are taking starchy foods, which need much saliva and therefore much champing of the jaws. Hasty eating is not entirely a "voluntary" act. With anxious thoughts, and a general feeling of hurry and worry, hasty eating will come as a matter of course. Nor is it easy to get out of the habit of hasty eating. A good plan is to practise slow eating as a special exercise, when one is by oneself, until this slow eating becomes a fixed habit and a second nature, at which desirable time there will be little danger of a return to the ill-bred fault of swallowing that which ought to be chewed. Till then, one might take a certain amount of pre-digested foods, such as those which are sold by the International Health Association at Legge Street, Birmingham, and at Battle Creek, Michigan, or by the Pitman Stores, Birmingham. Such pre-digested foods are only to be used until the stomach has regained its normal condition and can digest food for itself. It is not a bad plan to fix on a definite number of mouthfuls. One is so much more liable to obey the laws of nature if one is reminded of them by hard and fast numbers and times, even if different foods, and different amounts of them, and different persons, may require different numbers of times under different conditions. Gladstone's rule was, we are told, to take thirty bites to each

mouthful. My own average was once over sixty. But I imagine that a complete mastication, which shall extract the full taste as well as divide up the food into the minutest fragments, will reach a number nearer to a hundred or a hundred and fifty.

With such slow chewing there will be less desire for drink during meals. It seems a general rule—not necessarily a universal rule—that people should not drink at meals, nor just before them, nor just after them. If a drink is desired, let it be sipped, or let fruit or salad be substituted (fruit or salad should surely not be a separate course, but should rather be eaten *with* dry foods). Or, better than that, let distilled water, hot or cool, be taken in the early morning or just before sleep.

Among the best cures for indigestion is complete or partial fasting, and especially the two-meal or even the one-meal plan, or, the three-meals plan with pure Proteid at two of the meals. Avoid whatever disagrees with you individually. It may be sugar or starch. If you want to find out what does disagree with you, when you have indigestion you can apply the stomach-tube. Perhaps the mischief will then prove to be the skins of fruits or of potatoes.

With regard to the feelings, Dr. Dewey says: "Cheer is to digestion what the breeze is to the fire. It may well be conceived that there are electric nerve wires extending from the depths of the soul itself to each individual gland of the stomach, with the highest cheer or ecstasy to stimulate the highest functional activity, or the shock of bad news to paralyse." But cheerfulness is easier urged than practised. Other helps, besides cheerful talk and company and surroundings, are suggested in Chapters XXXVI and XLVIII.

CHAPTER XL

CONSTIPATION *

"Among the signs of constipation are anaemia, with its results (e.g. sallow or yellow complexion, with yellowish spots), furred tongue, and bad breath. There may be fermentation in the digestive organs, and this fermentation may stretch these organs so as even to hinder the breathing and heart action, and this may help to disturb the circulation in the brain, and produce headache and giddiness. It is wonderful how much faecal matter the Colon will hold. Dr. Forrest tells of a young woman who was able to do her work though she had no discharge for six weeks. She was thin and weak, and her complexion was sallow, for her food did not feed her properly, and much faecal matter from the Colon was absorbed by the system. After the flushings of her Colon, she became healthy and rosy again."—*Wilson*.

So terrible is the depression which constipation may bring, that at the time few can be convinced and believe the cause to be so simple. They are sure that the world is altogether wrong. Anything is better than this depression, even the use of some aperient medicine.

It is far more satisfactory, however, to avoid drugs. I do not say that there are none which are useful: in fact, I know people who take drugs or herbs regularly, and have done so for years without having to increase the dose in the least. Cascara is an instance of such a medicine, in the case of some individuals.

Regular hours are important, people say. But what if the regularity be broken for any reason? Surely it is safer for some people not to rely on it. It is safer to try means which can never fail, means over which one has complete control.

First of all comes fasting, either complete or on the lines laid down in Chapter XIV. Anyhow, it may be well to avoid meat, tea, and most spirits. The Germans drink a great deal of coffee and beer, both of which may have an aperient effect upon many people, perhaps partly owing to irritation, and partly owing to the yeast in the beer.

* Routledge's "Fitness Series" will include a volume on Elimination, to be published before June, 1904.

Yeast itself has occasionally been found valuable as an aperient. Fresh yeast is rolled up into a pill, and then swallowed. But fruits are better. Different people prefer different fruits, some apples, others figs, or prunes, or raisins, or grapes. All depends on the individual. Tea made from bran and raisins (tied in a small bag) is worth trying. Mrs. Wallace often recommends it.

Fruits are valuable not only for their salts, but also for their bulk and their fibre; and that is one reason why wholemeal bread is so important. Brown bread is good if one can digest it; and so is porridge. Each must experiment for himself. Many people find that brown bread and porridge irritate the skin.

Hot water may be drunk the first thing in the morning, and the last thing at night. Or water may be taken in another way, which has been described in Chapter XVII. But the enema, like other remedies, is best for the individual if it enable him eventually to dispense with this, and with any other apparatus or external help. It is best if it restore nature's functions, and render its own continuance unnecessary. Distilled water should be used.

The advantage of distilled water—which must be carefully distinguished from the boiled water that may still contain the lime and other mineral salts—is that it is free to absorb more impurities from the system while itself it contains fewer impurities. Besides this, the water, *qua* water, according to Pawlow's experiments, will help the flow of gastric juice, and will flush the system. I believe that much constipation is due to lack of moisture, the intestines being too dry. Too violent sweating may be one cause, even though vigorous exercise may massage the organs and make the liver pour out its juices—a sluggish liver (helped to activity by poddphyllin, etc.) To lift up the knees and twist the trunk (see below) may quicken the flow of the bile and also force on the contents of the intestines. Together with soft water these exercises may be of great value. The water may be more effective hot or cold. Personally I prefer it cold.

Hot compresses are another help; they can be either

compresses of hot water, or compresses of linseed. Hot water- or steam-packs round the waist serve the same purpose; and alternate douches, hot and cold, or warm and cool, are often valuable. Besides these there is the sitz bath at the temperature of 104° , together with massage. After the sitz bath, the hands should be dipped in cold water, and rubbed over the body.

Deep breathing for a few minutes may be wonderfully useful, as well as other exercises which will be mentioned below. Some have been described in "The Training of the Body." Out of these we might specially recommend the action of the mower with his scythe. Most of the exercises are involved in many forms of Games and Athletics. The game of Fives is magnificent as a cure for constipation, because there is not only the twisting, but also the stooping of the body.

At the Natural Cure Establishments in Germany there are several kinds of apparatus to cure constipation. These have been described elsewhere.

So important is this subject for us who are a nation of flesh-eaters and tea-drinkers that I have gathered together a few of the best exercises for constipation. The amount of exercise should be increased by degrees. Each movement should be done a few times at first, and the number of times can be increased by two or three daily. Give up *any* exercise that disagrees with you.

1. Stand with your hands on your hips, and your heels together, and your feet at an angle of 45° , or else sit down with your hands on your hips; anyhow, your legs must be rigid below the hips, and your trunk must be rigid above the hips. Now, bend your trunk above the hips as if it were a single piece, first to the right, and then to the left, then backwards, and then forwards, and last of all in a rotatory movement. Gossmann's Establishment at Wilhelmshöhe has a special room with an apparatus which helps these exercises.

2. Stand as before, but, while you keep the rest of the body still, draw one leg up: the knee is to go in the direction of the hand which is on your hip. This exercise should be done briskly. It is as if you were trying to kick with your knee a football which is

on a level with your waist. Then the movement can be made further round to the left, and then to the right; that is to say, you can kick the knee up in different directions, as far as it will comfortably go.

3. The next is to hold a stick in your two hands, and then to put one leg over it. This quick stepping over the stick is an excellent exercise.

4. The next will be trotting. You can trot either straight forwards, or without moving your place. It is thus that people trot on the tread-mill. You can also learn to trot in other directions—backwards and sideways.

5. The next is to lie down flat with the hands behind the head, and then rise to a sitting position with the hands still behind the head. You can put your toes under something that will give you leverage. The Macdonald-Smith Exercise is better here, because it involves less exertion. Sit down on the floor with your hands clasped round your knees; now, unclasp your hands and let your knees jerk forwards. Then pull up your knees again, sharply, and clasp your hands over them again.

6. Stand straight up with your arms in front of you on a level with your chest, as if you were carrying a great tray. Then swing them down and behind you as far as they will go, at first one at a time, then both together. As they go down and back, your trunk should bend forwards from the hips; the legs should be rigid.

7. The mowing exercise has been described in another book. It is not unlike the ordinary stroke at various ball-games, such as Lawn Tennis or Golf.

8. Bend forward from the hips, keeping the legs rigid below the hips, and hit down at an imaginary soft pillow about two feet from the floor, first with your right hand, and then with your left. The shoulder should go with the arm with which you are hitting; the other shoulder should go back, and in the opposite direction.

9. Put your arms out on a level with your shoulders straight in front of you, and parallel to one another.

Swing them both round horizontally with the shoulders, first to the left, and then to the right.

10. Stand with your legs apart, and put your arms up above your head; the hands should not be together. Then let the arms come down in front of you so that the hands touch the knees, or go below them. You need not let the head come down too if it makes you giddy.

11. Lie down on your back on some soft spot, and put a small cushion under the head. Cross the arms, bend the knees slowly upwards, and then roll over, first to the left, and then to the right.

12. After this, while you are still lying down, press your abdomen, and then remove your hands and let the abdomen come up again; or else punch the abdomen gently.

13. For the massage of the Colon, up the right side, and then down the left side, see Chapter XXIV.

If you wish to test the effect of the exercises, do not simply try them when you are already constipated, but rather try them "under easy conditions" (Chapter VII.), i.e. some time before your bowels are ready to act. If the exercises hasten the inclination, then you will see that they may be of use as a gradual help against constipation.

Altogether different from all the above helps is the plan of Mr. Horace Fletcher. He is wont (see Chapter XV.) to chew all his food extremely thoroughly, and to reject the fibrous residuum as one would reject a cherry-stone. The obvious question is:—"What gives the bowels work? Will not their walls now collapse, as the walls of a rabbit's inside are said to collapse unless cellulose be in the foods?" The answer is that Mr. Fletcher's inside has not collapsed once in the five years of his experiment. His excretions come at different intervals—from intervals of one day to eight days,—but the delay causes no depression whatsoever. The excretions themselves vary in bulk, but are free from unpleasantness. No foods seem able to affect the result appreciably, so long as they are completely chewed and masticated. We await with interest the publication of his laboratory experiments at Cambridge:

these have already aroused the interest and co-operation of some of our leading scientists here. If on this slow-eating plan many of us can find a means of avoiding that depression which results from irregular movements of the bowels, Mr. Fletcher's discovery will make a great advance in hygiene. For the Anglo-Saxons are—if we may trust the evidence of advertisements alone—a constipated people. If one might alter an old proverb, one would say:—"Constipation is the thief of time"—and, one would add, of energy and of cheerfulness. It is not an improper subject to be hushed down with prudish silence: it is a proven fact to be discussed with open-minded common sense, and with desire for truth. The many avenues to cure are all worth a fair trial.

If only for the reason that the mischief is so widespread and so fatal, and the treatments either so dangerous or else so little known, it may be worth while to finish this Chapter with two mental helps; not because they will suit all, but because they are simple and may suit many; and because they may be used together with any of the other helps.

Professor Elmer Gates has conclusively proved that, if one fixes one's attention on any part of one's body, if one sends the mind into that part, for many minutes in succession, one thereby increases the amount of blood in that part. He calls this practice *Dirigation*. He has cured cases of chronic constipation by making his patients "*dirigate*" to (focus their whole attention upon) the bowels and the rectum.

The method of Self-suggestion is different. Somewhat as a man just before he goes to sleep may say to himself, "I will wake up at six o'clock to-morrow morning," so a man just before he goes to sleep, and just after he wakes up, may say to himself, "I will feel a desire to go at 8 o'clock," (or whenever the time may be). He may repeat this. Or he may be more emphatic, and say, "I wish to go, and I *will* go."

With neither of these two mental practices should the hands be clenched or the face-muscles contracted. That is not at all essential even to the very supremest of mental efforts. And with neither of these two mental

practices need the other helps be neglected or given up. For example, if you decide to pour cold or cool water down your spine, you can repeat to yourself quietly and calmly: "I want this to help the motion. This *will* help the motion." Or you can fix the attention upon (dirigate to) the spinal column; or, better still, if warm water or compresses be used over the bowels, upon the bowels themselves.

Nor must we demand immediate results. It is unreasonable to require that a habit of many years shall be destroyed in a few minutes. If this were the rule of nature, who on earth would trouble to avoid mistakes?

The ideal would be to have the motion before or after one's bath, and certainly before one comes down into the society of others. As a high authority on personal health once described it to me, there should be an instinctive desire soon after one awakes. But, until we can get or recover this admirable instinct, let us give the most feasible remedies a fair trial, in the hope that we shall soon find which is our avenue to freedom and to pure blood. Straining certainly is not.

CHAPTER XLI

COLDS

THE "Mental Scientists" may be guilty of a gross exaggeration when they talk of the way in which we catch colds. Here is one quotation: "The creature of circumstances fears the draught, and cringes before it. He thus becomes subject to it." There are many who do not fear the draught, but who yet catch colds. On the other hand, it is right not to regard a draught as a curse, and therefore it is right not to regard a cold as a curse, but rather to regard it as a blessing. We ought to thank the cold as we should thank any one who took poison from our system. If a doctor did it, we should call him clever; when a cold does it, we call it a nuisance, and we do our best to stop its processes, which are those of nature.

There is an old saying, "Feed a cold, and starve a fever." The best interpretation is that, *if* you feed a cold, you will have to starve a fever later on; i.e. that it is a mistake to feed a cold. But numerous instances could be quoted of colds cured by feeding. Why is this? A heavy meal may produce stronger blood, and, partly by its acidity, may clear the system of its clogging for a time. The system cleared for a time is able to work properly; the wheels have, as it were, been started once more. But against this method is the fact that it is risky. It may simply serve to increase the cold, as well as to produce indigestion.

There are several theories as to the origin of colds. It is likely that the stomach may be near the root of the mischief, if mischief it be; but the immediate cause is that some cold, for instance a draught, closes the pores of the skin suddenly. The poisons of the body cannot

get out through the pores, so they go inwards and produce irritation. Nature gets rid of the poisons now, not by the pores and the sweat, but by the lungs and kidneys.

And so the best cure will be to make the blood clear and pure. Clear and pure blood will take up and carry off the poisons, and of themselves the pores of the skin will open.

To clear the blood it may be good to fast, or to reduce the number of meals to two a day; and probably to abstain from all the flesh foods. I used to have a cold regularly two or three times a year on the ordinary foods, but now in five and a half years on the fleshless diet I have only had one or two slight colds.

Besides the avoiding of flesh one should avoid what is indigestible; and by preference one should eat food that is dry. This will help to absorb the poisons and unhealthy juices in the stomach. Drinks of hot distilled water, with or without lemon, and the use of the stomach-tube, will also help to get rid of these juices; and the enema may be employed.

Compresses are of the greatest value, partly because they need take up no time; they can be applied just before sleep, and can be removed the first thing in the morning. Cold water should be used afterwards. If one has time during the day the pack is good. The sitz bath at a temperature of 104°, with cold sponging or rubbing afterwards, may relieve congestion. The Turkish bath will open the pores of the skin by sweat. There should be cold water after it and also massage.

But it is better to prevent the cold than to cure it. Cold water applications repel the blood from the surface of the skin at first, but if the circulation is fairly good they soon bring the blood back to protect the skin. Another good plan, besides the cold water douche, is to wet oneself with cold water before one puts on one's clothes. It is Sandow who gives this advice, and the cold water certainly imparts a wonderful glow.

White clothing has been mentioned above as a preventive or cure for colds. "As a tonic for the skin the full white light is doubtless unsurpassed, for which reason

the light-coloured clothing is more animating than the dark."

Clothing itself should be reduced to a minimum. In the early morning there should be an air-bath without any clothes at all, but—in the case of those whom it suits—with brisk movement and friction. Greatcoats are a common source of colds, especially if people on some one occasion forget to put them on.

Deep breathing should be practised steadily. A good plan when you first go out into the open air is to inhale three or four deep breaths through the nose. Exercise is also valuable, especially if it be quick, and if it produces a sweat.

Sleep is another cure, since during sleep nature is left to herself, and when she is left to herself she is inclined to do what is best for the system. The most economical way of curing a cold is to sleep and to fast, to drink hot water, to use compresses, and to practise a few sharp exercises.

Self-suggestion has not yet been applied largely to the cure of colds. The value of it, especially before sleep, has been pointed out in Chapter XXXVI. This art should be made to do for the mind what air-baths, cold-water-treatments, and friction do for the body—to harden and to invigorate.

CHAPTER XLII

FATNESS

SOME excess of fat is good for us, but a very small extra supply is generally quite enough. More than this either is uncomfortable or perhaps ought to be!

There are at least three causes of fatness, if we make the word fatness include the appearance of fatness. First, there may be too much fat and oil in the system, fat and oil such as would burn in the fire. Then there may be too much water, which would fizz in the fire. Then there may be too much fermentation, fermentation and gas. Some of the outward effects of all three kinds may be very similar.

Fatness is also itself a cause of further fatness. The fatter one is, the less one is able to get rid of one's fatness. It becomes harder to move, the blood becomes tardier and more clogged, and so the excess is got rid of more slowly than it would be in an ordinary person. And there is another reason too. Sugar-mania is akin to alcohol-mania. Many of those who are fat will feel the desire, if not the craving, for fattening foods.

And now as to the cures, apart from the special cures for constipation (see Chapter XL).

All three causes have their corresponding cures, but all three kinds of fatness can be partially or wholly cured by a diet of small quantities of dry food, especially pure Proteid in the form of Plasmon, and by heat, especially by sweats through games and athletics, or through water- or air-treatments. If we eat and drink very slowly, there will be less tendency to over-eating and over-drinking; we shall be more inclined to stop naturally when we have had enough. And so Mr. Horace Fletcher's plan (Chapter XV.) is to be recom-

mended. Besides, there is the fatness that is due to indigestion. This kind also may be reduced by slow eating.

1. Taking fermentation first, we have among the best cures, besides slow-eating, fasting, and the avoidance of indigestible foods (for instance, badly prepared potatoes and some other roots, cabbages and some other stalks, and sugar). But we should not give up Proteid and "Salts"; they seem to be all-important.

Other helps would be hot water the first thing in the morning, and the last thing at night; the stomach-tube the first thing in the morning; hot compresses for the stomach, and special exercises such as those that are mentioned in Chapter XL.

2. Where the 'fatness' is due to water, water should be avoided at meals. When thirst is felt, lemon should be added to the water. And, anyhow, the water should be sipped rather than swilled. Homburg salts, which are a mixture of salt and bi-carbonate of soda, and therefore can easily be made at home, might be taken in the early morning. They would probably reduce this kind of fatness considerably.

Turkish baths, and especially the cabinet-baths, followed by massage and preceded by exercise which produces a sweat, will also help to remove such fatness as is due to water, and the enema and the stomach-tube contribute towards the same end. They will purify the blood, and thus enable the water to pass out of the system more quickly.

3. Fatness which is due to excess of fat and oil may be removed very simply. This kind is to be compared to the excess of coals in a cellar. Of course you need more coals in winter than in summer. If you wish to lessen the stack of coals in your cellar, the obvious plan is to use up what you have, and not to add a fresh supply. So your form of fasting will be the avoidance of fatty and oily foods, of starchy foods (such as flour and potatoes), and of sugary foods (see the Table in Chapter XV.). That, after all, is the simplest cure—to avoid fattening and heating things until you have nearly used up your supply, which is stored in your

tissues like coals in a cellar. I know of one case where weight was reduced almost incredibly in a couple of months, without the slightest discomfort. The hero told me that he had never been in better health in the whole of his life than during the process.

Cold air and deep breathing* also help to remove fat. The cold air burns up the heating material. Whereas the excessive water was sucked up by dry heat, we see that here the excessive fat would be burnt up by cold air.

The best use of cold air is some form of exercise that will produce a sweat. A special form of exercise, and a very simple one, is to walk up an inclined plank, and then down again. The plank should not be at a very steep angle at first. It could be put up against the wall or a chair. The steepness of the angle should be increased in the course of time. This not only decreases fatness, but it increases muscle. It is one of the quickest ways to get into training. The Macdonald-Smith exercises are also useful for reducing weight. Massage of the fat part is good, partly because it helps the general circulation.

For here, as elsewhere, the cure of disease consists chiefly in clearing the blood and in strengthening it. With pure blood and strong blood, disease is practically impossible. Instinct becomes a delightfully safe guide.

* The lowest breathing (see Additional Notes to p. 175) will first help to massage the abdominal organs, and help to relieve them of pressure. If the diaphragm be held up, then the organs will have "room to work in," and the unsightly corporation will be moved up. But we must not flatter ourselves that we are not too fat, merely because we show no corporation. Whatever cure we adopt, however, we must, as Mr. T. A. W. Flynn rightly says, be extremely careful not to adopt too violent remedies that may upset the digestion.

CHAPTER XLIII

DEPRESSION AND HEADACHE

DEPRESSION and headache seem to be due to two main causes, the first of which is a clogging of some kind. Thus constipation will of course lead to clogging, and so may the flesh-foods with their "Uric Acid." These foods are direct causes of depression and headache, and also the indirect causes in so far as they tend to constipation.

The second cause is mental, though no one has yet worked out the full effects of certain thoughts and emotions. Most people deny that any kind of "thought" can produce depression and headache; they say that such things are simply physical in origin. And yet it seems certain that to be angry with others, and to abuse others, is very likely to lead to depression and headache, though we may not be able to trace the exact connection between cause and effect. Those who keep on repeating their so-called misfortunes and sins must not expect to be free from depression. In fact, mental causes are just as important as the more obvious physical causes. Professor Gates of Washington has conducted a number of experiments to prove that each emotion produces a definite chemical effect upon the blood, and upon the excretions of the body, including the breath. The breath of an angry person will contain certain ptomaines unfavourable to health. These ptomaines will produce excitement when administered to animals.

To those who would be free from these troubles one can only give general advice. First of all, avoid whatever is constipating (see Chapter XL), and eat other foods or fruits instead. At intervals give up a meal, and in its place take hot water. Use weak tea only when you feel depressed, and not as a matter of course. But especially

avoid the flesh-foods, because they are probably the easiest to give up.

Water, cold or cool, poured down the spine,* and alternate hot and cold sitz baths, and hot water or hot air for the feet will often cure headache very quickly. Magnetism and electricity have been successful also. Some people get rid of their headache by stroking their forehead upwards.

Brisk exercise, especially in the form of games, will of course be far more effective than slow straining gymnastics, which have a tendency to make the headache worse.

At the other extreme we have sleep, and (see Chapter XXVIII.) muscular relaxing and repose. This gives nature a chance to restore its proper condition of balance.

On the mental side, probably the greatest help is Self-suggestion, which becomes easier and easier with practice. We should not wait until the headache or depression has come and obtained the mastery over us, but should protect ourselves against it beforehand. One form of Self-suggestion is offered in Chapter XXXVI. At first the suggestion might be given by some other in whom one has complete confidence.

It seems futile to advise people to be cheerful when they are depressed. It is not quite so futile to advise them to smile. There are many who say that, if they can keep on smiling, and can force themselves to *look* cheerful even for five minutes, their depression will always go of its own accord.

* Cold water poured on the wrists is often very effective. This, and the plan of walking backwards, have frequently succeeded. They are recommended as remedies for private use.

CHAPTER XLIV

STIMULOMANIA

It is very easy to exaggerate the effects of stimulants, and to forget that they often set the circulation going quickly and strongly and cleanly, if only for the time being. This in itself may work wonders. But obviously it will work wonders especially on the most weak and impure blood. Its effects upon pure-blooded people may be nearly as harmful as the most fanatic teetotalers claim. It is a pity that these are wont to neglect the other side of the question: it is a pity that they are wont to deny the cures which, so far as we know, alcohol *has* effected *in extremis*. While we need not admit that alcohol was the sole possible remedy in any case, we must yet recognise that it has been *a* remedy in many actual cases.

Nor have we yet sufficient data for universal laws as to its effects. It is quite right that we should know the very worst. But we should know these as the very worst, and not as the sole effects or as the average effects.

Two of the factors in the problem are almost always ignored by the rabid fanatics. Before we proceed to the horrors of drunkenness and dipsomania, let us mention these:—

(1) The effect in emergencies may be beneficial. If a stimulant will start the wheels of nature's watch, so that nature—the *vis medicatrix naturae*—will then continue to move her own wheels, the stimulant has been of service. There may have been better remedies; but let us not for that reason deny all credit to the stimulant.

(2) The effect of stimulants upon the *emotions* may be marvellously strong, and the effect of the emotions upon

the blood and the processes of the body, the metabolism, may be marvellously strong also, as various experiments have proved conclusively. Thus favourable emotions may help the digestion of food, the assimilation of food, the elimination of waste-products.

In both these cases the stimulant may do *some* harm. But all life seems to be a mixture of harm and help. Where ever was there help without harm or harm without help? The problem is, "Which is the less harmful, the more helpful?" not "Which is absolutely harmless? and, Which is absolutely helpful?" We have therefore to ask ourselves whether there have been, and are, and will be occasions on which the use of a stimulant is the less harmful and the more helpful alternative.

While the teetotallers must recognise this truth, they can always insist that the ideal condition is that a man should have been more careful beforehand, in which case probably no such crisis could have arisen. The crisis having arisen, alcohol *may* sometimes be the best—or the best known—remedy.

And let us remind these rabid fanatics of what is after all one of their strongest arguments. A certain clergyman once attempted to do temperance work among the poor. He started as a teetotaler in practice as well as in theory. Along this line he failed. The poor would not listen to him—avoided him as a preaching prig. Then he tried as a moderate drinker. He would say to the poor, "I drink my glass of beer and I enjoy it. But I can do without it when I like and for as long as I like. Can you? If you can't, then hadn't you better give it up altogether?" If the thing became indispensable, a tyrant-habit not to be shaken off, then it was bad. It was expensive anyhow. By this argument he appealed to hundreds.

The very worst effects of tobacco and alcohol are repeated again and again in all sorts of magazines, and they must be familiar to most readers. Two quotations will be sufficient here:—

Dr. Richardson in his book "Diseases of Modern Life," says: "Smoking produces disturbances: disturbances in the blood, causing undue fluidity and change in the corpuscles; in the

stomach, giving rise to debility, nausea, and, in extreme cases vomiting; in the mucous membrane of the mouth, causing enlargement and soreness of the tonsils, smoker's sore throat, etc.; in the heart, producing debility of that organ, and irregular action; in the bronchial surface of the lungs, when that is already irritable, sustaining irritation and increasing cough; in the organs of sense, causing, in the extreme degree, dilatation of the pupils of the eye, confusion of vision, bright lines, luminous or cobweb specks, and long retention of images on the retina; with other and analogous symptoms affecting the ear, viz., inability to define sounds clearly, and the occurrence of a sharp ringing sound, like a whistle or a bell; in the brain, impairing the activity of that organ; in the volitional and in the sympathetic or organic nerves, leading in time to paralysis."

Dr. Marsh says: "This does not leave very much of a man except his hair and his bones."

Another writer remarks: "Gunpowder is a very unsafe fuel because of its secondary effects, and in the same way the food value of alcohol can not be determined by its power of being oxidized, but must include the consideration of its secondary effects as well."

Dr. Dewey says: "Alcoholics contain not a particle that can be converted into living atoms; they congest and irritate the stomach, and hence lessen digestive power; and benumb all the brain powers and faculties."

A record is said to have been kept at Yale College, in America, showing that smokers are 20 per cent. shorter, 25 per cent. lighter, and have 60 per cent. less lung capacity than abstainers. I cannot vouch for its accuracy.

Stimulants form a long list, a longer and longer list every year, owing to new discoveries and new combinations. They include not merely alcohol and tobacco; sugar itself may be reckoned as a stimulant, many of its effects being not at all unlike those of alcohol. People usually give sugar to children because it is customary, though they would shrink from giving alcohol to children. Dr. Kellogg has collected a vast array of statistics as to the effects of ordinary sugar.

People again who would shrink from giving uric acid to children, give uric acid or kindred xanthins to children, and others, in the form of meat or fish or tea or coffee or cocoa and chocolate.

We might define a stimulant and narcotic (if we may class together stimulants and narcotics) as that which

is not essential to life. No one has ever shown tobacco to be in the same class as Proteids, fattening and heating materials, chemical 'salts,' and water. We can do without every one of them, and still live, and live well, and live long.

Yet some one may say, "These stimulants may be good, in spite of not being necessary." If they are good, however, they should render their own further use unnecessary. In so far as the dose of alcohol renders any future use of alcohol unnecessary, and takes away the desire for alcohol, then that dose of alcohol may be good. As a matter of fact, stimulants for the most part condemn themselves in so far as the dose has to be repeated or increased.

Others may say: "Stimulants, such as alcohol, are given us to be used." Everything has its use; that is quite true. But the following quotation from Dr. Lyman Abbott's "Problems of Life," is worth reading many times in this connection.

"Alcohol is one of God's gifts to man. It is part of his creation, he made it, put it here, and what we have to do is to find out what its right use is. Is it a food, is it a beverage? Then we are to use it in that way. Is it no food, no beverage, but simply a medicine? Ought it never to be brought into homes, but only to be used in the arts and sciences? Then we are to abolish it from both drug-store and home. I am not going to discuss here which of these things we ought to do, but *I do assert that the first thing to do respecting any material object, is to find out scientifically what its use is.* The fact that it has been misused, and the attendant fact that the mis-use has brought incalculable harm and injury into the world, is not a reason to believe that God did not make it. It is a reason for the wisest and most skilful, and most energetic, and most open-minded among us to begin to study the problem, 'What is its definite use?'"

Now this definite use is not likely to be told us by theoretical science, for hitherto that has left out of account the influence of the mind, and the general influence of a stimulant for the time being if the blood

be impure.' Nor is the definite use likely to be found out by the immediate results upon any one individual. It may be years before we get full evidence as to the results.

Before we deal with stimulomania, let us first consider a few of its causes.

Among them is thirst, which itself arises partly from a clogging of the blood.

The clogging of the blood is due to certain elements in the blood. Uric acid and the xanthins, for example, may clog the blood, and they may be administered in the form of flesh-food, tea, or coffee. Though such things might clear the blood for the time being, their ultimate effect might be to impede and clog.

Fermentation is another cause of the desire for stimulants. Mr. J. Wallace has thrown considerable light on this important mischief. He attributes fermentation to several sources.

1. When animals are killed, decomposition and fermentation begin; waste-matter is no longer removed in the usual ways, although some of the life-processes still continue. A piece of beef is sometimes added to ferment cider with.

Hence flesh-foods will tend towards fermentation. They are undesirable also because they are poor in alkaline salts to counteract acidity.

2. Yeast is commonly used in the making of bread (Mr. Wallace's own bread is air-raised and it certainly seems to be digested most easily and completely). In Russia a piece of old bread is sometimes used in order to ferment a loaf.

Mr. Wallace also has many just complaints against the many inorganic chemicals in common use to-day. He rightly maintains that if grains and vegetables were properly prepared and not served without some of their most valuable constituents we should not need extra salt and condiments. His views are ably expressed in "The Herald of Health."

In this paper will be found numerous cases in which the craving has disappeared when fermenting foods have been removed from the dietary, and nourishing foods,

rich in Proteid and Salts, put in their place. Dr. Jackson's experiences are also quoted in the September Number for 1895. He found that, when once the right Simpler Foods had been insisted on, then the disease disappeared. He has had hundreds of striking successes, and very few failures.

Weakness is another cause of stimulomania. A person knows that stimulants will clear his blood and will make him feel strong for the time being. So he takes stimulants, not having realised their full effects.

How then shall we cure this clogging and this weakness? We know that for a moment or even for some hours certain things (such as tea) will remove the feeling of clogging and weakness; so we are wont to drink tea, and tea-drinking becomes a habit. We may give it up with great effort, but what we want to do is to get rid of the *desire* for tea etc.

Fasting is a great help, and the two-meal plan should be tried. Certainly flesh-foods may be abandoned, for they all contain "Uric Acid," which apparently increases blood-pressure, and therefore produces a certain amount of clogging. If we can get rid of this cause of clogging without alcohol, so much the better. It is generally found that "Vegetarians" do not desire alcohol. On the other hand, "Vegetarians" are world-renowned tea-drinkers. I think that scientific "Vegetarianism," with the two-meal plan, will generally get rid of the desire for stimulants.

The thirst can easily be quenched by fruits. Vegetable-juices (usually thrown away by cooks) are good also.

If the blood is weak, then we must nourish it with Proteid and the salts which forms blood. Milk-proteid or nut-proteid may be the best, and, of the milk-proteids, Plasmon is the best and most palatable.

Mr. Horace Fletcher has found that his plan of slow eating (Chapter XV.) not only removes the desire for stimulants, but also renders the stimulants absolutely harmless within us. I cannot guarantee either result—the former seems to me far more likely than the latter, for which I fail to imagine any possible conclusive evidence!

By this means we may do away with thirst, and

clogging, and weakness. But in order to hasten the process we may take hot water early in the morning and late at night. The enema, the stomach-tube, magnetism, and electricity may improve the circulation and remove the obstacles. Electricity will be a tonic against depression.

Then, again, there is exercise, which takes away poisons from the blood by sweat etc. But exercise to the verge of exhaustion is bad, since it may bring back the desire for a stimulant.

With regard to exercise, "Apollo" has a good remark in his "Ideal Physical Culture." "Even a drunkard—who is the very worst of idler—if he can only be induced to take an interest in the culture of his own body, and take a wholesome pride in it, will, in the end, not only overcome the habit, but actually loathe the thing that made him so slovenly and objectionable to all around him. I never yet found one who had the slightest liking for alcoholic drinks after he had his eyes opened to the desirability of developing his physical powers." The popular Paper, "Health and Strength," has a large record of cures due entirely to the interest in the culture of large muscles.

During repose and sleep the blood flows more freely through the open channels, and thus some of the waste-products are removed. But the poisons only pass out of the system by slow degrees. While they are in the blood on their way to passing out, one may suffer from depression. How can one avoid this?

At a Natural Cure Establishment in Germany many Germans were content to give up their beer because others were doing the same. So one should get companions in misfortune, or rather good fortune; and, generally, one should seek the easiest conditions. For example, if one has some amusement like novel-reading, or the theatre, it may help to tide over the first few days. A game of Patience has often been an excellent substitute for smoking after a meal.

Then there is Self-suggestion. (Suggestion by another is not desirable, except perhaps at the very outset). Self-suggestion is considered in Chapter

XXXVI. A good form of it is mental photography, described by Henry Wood in a book called "Ideal Suggestion." His appendix is worth reading, and in fact his whole book should be studied by those who wish to remove the desire for stimulants. He may be thought guilty of exaggeration; nor does he realise the value of a correct simple diet in taking away the desire, but, so far as the work goes, it is valuable. A few of his words may be quoted:—

"The inebriate in man would not be recognised but should be utterly ignored; the theory in all instruction, and in this in particular, would be that the divine in man is *the man*. He is ideally whole, potentially perfect, a child of God." As it is, "the inebriate is approached as a poor degraded creature; is lectured, condemned, and has his habits held up before him, thereby emphasizing his false animal self-hood, whereas only his higher nature or perfect ego should be appealed to. This should be done, not only in word, but in concentrated thought and real love, for their psychological influence is all-important. The animal self-hood must be ignored, and the divine in man recognized as *the man*. This directly brings him into manifestation."

His practical treatment would include the exercises in mental photography as formulated in this work (see Chapter XXXVI.) This and kindred ideals would be graphically impressed upon the mental field of vision. "Its connection with the outer sense can be heightened by the employment of words in electric light, or in the form of tiny gas jets on a background of darkness, (instead of the common printed text). An hour's exposure to such ideals during each day would produce a remarkable impression upon the mental vision."

"Take such a Self-suggestion as "I am free," "I am a soul," or "God is here." After a few days they would stand out before the mind by night and by day; they would be seen in words of fire before the Public House door; they would flame up in the mind's eye at each call of the appetite. The higher self-consciousness would make it plain to the man that it was only the animal and not himself that craved the stimulant."

It is to be regretted that so much of Mr. Wood's language is technical and abstract. His work would have a far better effect if it were rendered into simple English which common people could understand.

Professor Elmer Gates, another American, "attributes stimulomania to a number of sense-memories of a pleasant kind registered in certain areas of the brain. In these areas he would at regular times, day after day for weeks together, register other pleasant memories, build up other brain-cells;" these new memories would be of harmless or helpful things—e.g. of the most delicious of the Simple Foods, of the most bracing and invigorating exercises or water-treatments or recreations. Meanwhile the "wrongly functioning" brain-cells would get no work; no blood would flow to them; and therefore, with no nourishment to build them, they would atrophy as weeds in a garden where the flowers are most carefully tended. When the patient felt depressed, the memories of the harmless or helpful things would attract him to repeat their causes. The patient would *prefer* to eat the most delicious of the Simple Foods, to try the bracing exercises, and so on.

One of the highest authorities on practical hygiene advised me to carry the comparison of the garden-weeds a stage further. A gardener does not merely neglect his weeds. He sees their disastrous effect in various directions. He roots them up or poisons them.

If we work out a practical conclusion, it is that we may violently tear out the memories after we have seen their bad effect; that we may destroy them (by some mineral or chemical, perhaps, who knows?)—or by casting upon them a cold violet-blue light. If we could only pour upon them the poison of a repulsive memory, if we could only recall vividly the terrible sum of bad effects, we might succeed in utterly destroying these noxious growths.

No advice on this subject may be neglected by us as a nation. The terrible popularity of stimulants is shown in the number of advertisements of stimulants. Stimulants mean expense, ill-health, bad work. And so, a little repetition as to the best cures may be in order here.

if only for the sake of helping national economy and energy and individual economy and self-respect.

Give up a meal a day.

Give up flesh-foods. I know of instances where a return to them immediately produces the desire for stimulants. Avoid also irritants in cooking. Insist on having vegetables with their juices, if you have vegetables at all. Take enough Proteid and "Salts"—especially the alkaline "Salts."

Avoid stimulants, except when you feel a craving. Then weaken them with water. Use China tea rather than Ceylon tea. Sip your drinks, or "masticate" them, as Mr. Horace Fletcher does.

Choose the best conditions, for instance the most helpful friends.

Try some Self-suggestion; repeat it again and again especially just before you go to sleep; for sleep is the time during which the sub-conscious mind has great effect upon the body. The time before sleep is the time when the sub-conscious mind is most liable to Suggestion.

In conclusion, let me expose here the fallacy about "faith" and belief being necessary for Self-suggestion—a fallacy which Jesus exposed long ago. A man may suggest to himself, in words, that he is free from the desire for stimulants; but he need not believe it. He may know that he is not free. And so, when Jesus asked a certain man whether he believed, the man said "I believe." That was a mere assertion; for he went on to say, "Help my unbelief." "Help me because I am a man who does not yet believe; all that I can do is to say that I believe." Now this was all that Jesus wanted. He knew the power of assertion and Suggestion. And this is the way in which many may well start: to assert a belief in some good thing which they do not yet believe. Those who have studied the law of "the two minds" know the reason for this, namely that the outer mind can, by a simple statement, methodically repeated with concentration, make the inner mind act, just precisely as a man may make a crowd act. It is the inner or sub-conscious mind that controls the functions of the body and the feelings of the body; and so he who

constantly and steadfastly says that he is free from the desire for stimulants is laying a law down for his inner or sub-conscious mind, and under the right conditions, especially during a relaxing of the muscles and concentration of the thoughts, the sub-conscious mind is bound to obey the command of the outer mind, and to regulate the body accordingly. One could wish that the Medical Profession had some slight glimmering of this truth of psychology. At present the orthodox line seems to be to deny the truth of it, and to refuse to acknowledge that certain cures are cures, or to say that they are simply "imagination." Let them be simply imagination, but surely this by itself is enough to prove that imagination as a means of cure is well worth the notice of the Medical Profession.

As we have said, it is generally agreed that the best times for Self-suggestion against stimulants etc. are the early morning, and the late night, especially just before sleep. The two most useful kinds of Self-suggestion would probably be spoken sentences addressed to the self (as, "You do not need alcohol," or "I do not need alcohol,") or written or printed sentences registered in the mind by "Mental Photography."

CHAPTER XLV

IMPURITY* AND CRIME

No word need be said here to shock the prudest of prudes. Impurity—much impurity—exists; how much, and in what forms, I do not discuss. I take the fact for granted, and suggest remedies, some temporary, some permanent. The former are not self-sufficient: they are to help the latter; they are to serve as makeshifts.

Nor need any word be said about the effects of impurity, which in extreme cases—and extreme cases often give us our clearest evidences as to the *directions and tendencies* of effects—include bodily and mental weakness and slackness and even insanity and locomotor ataxia and other fathers of death. Quite apart from contagious diseases, the last state of the patient is a thought to “make the angels weep.”

But it is imperatively necessary to discuss the subject at some length, not only because most writers on health have dealt with it from altogether wrong points of view (if they have not passed it over with a few vague generalities), but also because purity is *the one* avenue on which we must absolutely insist for all alike; and, thirdly, because for many—how pitiful their confessions are—it is the hardest avenue to walk in; one reason being that merely to think of avoiding impurity may be a hindrance rather than a help, and to think of practising positive purity may be an impossibility—words without an idea, without a mental picture. The nearest approach to a mental picture for thousands will be an idea of *not* doing something which is wrong. We shall return to the positive aspect of purity later on in this Chapter.

Let us class together, for a moment, all the undesirable emotions, including selfish anger as well as impurity.

*A book devoted to the subject of “Control” will be published by the author, before March, 1904. This book will deal, among other topics, with the problem of clever but nervous and highly-strung children whose genius finds no outlet in orthodox life.

Now let us take two men who are on a par, physically : in a cycle-race or a walking-match there will be little to choose between them. Of these two men, the one can resist the undesirable emotions even when he—for some reason or other—has taken various stimulants and irritants. By a "quiet "Self-suggestion," perhaps, he controls not only his actions, gestures, and looks, but also his thoughts, his emotions, nay, as far as it can be said truly, even his sensations. The other has scarcely (if at all) less control so long as he avoids stimulants and irritants. But, should he—for some reason or other, or quite unwittingly—have taken various stimulants and irritants, he feels the struggle of the self against the Self, and, humanly speaking, he only hopes or "prays," perhaps abjectly, that the Self will prevail ; he does not expect ; he certainly does not *know*.

There can be little doubt that the former man is on the higher plane ; he is more *self-centred*, more independent, less hampered by this or that environment. We want to be self-centred as he is ; to feel *sure* of the Self dominating the self at all times and in all places, in all conditions, amidst all temptations.

But, before we reach this grand position, most of us, if not all, may have to pass through and above the position of the former man. *All* the reasons why Jesus made his long fast, we do not know ; but we may believe that, as a man, he was passing through and over this lower position.

Although we cannot presume to suggest even a very general law—to suggest that a man should not trust to his mind-power alone until he has first brought his body into health by physical means, yet this may be good advice for *many*. Be exceedingly careful of all sorts of conditions, at first, so as to give your best Self the good habit ; to accustom it to controlling you again and again. Then, having established the good habit, test your strength. If you fail, then go back to the careful forethought about conditions. If you still continue to fail again and again, then attend especially to Self-suggestion etc. But probably your best way will be to practise Self-suggestion steadily under the best and easiest conditions

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The exceptionally careful life is, I expect, of little use unless it does eventually lead to self-mastery in all sorts of temptation; and yet, for most of us, it may be indispensable to this mastery. The very carefulness is itself training in self-mastery.

There are some who say that it is a mistake to pick and choose conditions. They say, "Go into *all* conditions at once, first making up your mind that you *will* be victorious." But such a law does not apply to all. Nor is the effect of example to be forgotten. There are many to whom such advice would at present be sheer folly, as if one should tell a pig to go into a pig-sty and make up its mind that it will not eat! For in these people the pig hides and crushes the man. And for the sake of these "weaker brethren" it may often be better for the self-controlled man to abstain from stimulants and irritants and other conditions that may lead others into temptation.

I have had the objection to physical helps put before me most forcibly by a well-known writer, whose words I will try to reproduce. They referred to anger rather than to impurity.

"If I have so carefully regulated my diet and the external details of my life that for three weeks I have had no temptation to anger, what will be my chances of keeping my temper if I then change my diet etc.? Shall I be a stronger man than if I had lived with the ordinary diet all these weeks, and had tried to keep my temper but had often failed?"

The answer is that perhaps he *will* be a stronger man if, during the three weeks of careful diet etc., he has cultivated the *positive virtue, the opposite of anger*, kind actions, looks, gestures, words, thoughts, imaginations.

It is not so easy to answer a similar question about impurity. For what is the positive virtue, the opposite of impurity? What is it that is to impurity just what kindness is to anger? We are wont to look upon purity as a merely negative thing. The orthodox view of virtue still is "not to do wrong in certain ways: for example, not to steal." The orthodox view of health is still "not

to be ill in certain ways: for example, not to have Bright's Disease. Merely to have colds, headaches, fits of depression—that is not illness." So of purity, the orthodox view still is negative—"not to do wrong in certain ways, especially by adultery." It also includes under impurity, impure looks, gestures, words, thoughts, imaginations, and even vague sensations. But what is *positive purity*, the correlative of positive kindness? Can we realise it as clearly as we realise a positive kind man, say a man who, having been swindled by another, deprived of the last penny, then meeting that other in a desert gives him his last drop of water? Can we *picture* a parallel instance of positive purity?

Apart from the firm conviction that there *must* be such a thing, I can here only hint how it would show itself.

In the Lord's Prayer we have the words, "Forgive us when (or in proportion as) *we* have forgiven *others*." We may state this as a law: God will forgive us (or, we shall have cancelled our own mistakes) in proportion as we have forgiven others (or, have helped to cancel their mistakes). And so of purity. Positive purity influences others. He is pure who makes others pure—not only pure in his presence, through respect for him, but also pure and self-controlled, and an influence for purity, a centre of purity, elsewhere.

The positive of impurity, therefore, is not merely non-impurity. It is this, but with it also a radiating power which helps others to keep themselves pure, just as kindness is a radiating power which helps others to keep themselves kind.

This is one fruit by which we may know positive purity.

That absolute and positive purity of thought, word, and action is possible for any human being, at least in this age, has been denied by many; but that approximate purity is possible for many human beings, who are at present below the level of the brute beasts, can be denied by none. In the direction of greater and ever greater purity, no sensible effort is destined to be in vain: I say no sensible effort, since there are some methods of

so-called cure which seem to me more likely to lead to weakness than to purity. Purity through lack of power is a sad contrast to purity in spite of desire.

But the desire for impure thought, word, or action has proved so intensely powerful that more than one authority has asserted it to be invincible. In such cases we must suggest the easiest possible conditions under which purity may be turned from an occasional state into a regular habit. The practice must at first be supported and propped up till it be strong enough to stand by itself—till an alien female is, in the sight of a male, even as a mother or sister; till an alien male is, in the sight of a female, even as a father or brother. That is a Hindu ideal.

WHAT CAN BE DONE?

Let us start with those means which, as we said, may support and prop the mind until the mind can stand alone.

If impurity be partly due to an inflamed condition of the nerves at the lower part of the back of the head, i.e. the cerebellum, and at the lower part of the spine, i.e. the lumbar region, then we must cool these. But how? When these places feel warm to the touch, we can wash them with cool or cold water, or put a small cool compress upon them, changing it frequently. Dr. Babbitt suggests that the water should first have been put in a blue lens (Chapter XXI.). One should not lie upon the back, at any rate upon a heating mattress. The chromodisk and the thermolune might also be given a trial over these same parts of the nervous system.

But whence the inflamed condition? Partly from excessive food or wrong food. Let us at once rule out of the dietary, as far as is possible, all irritants and stimulants, such as pepper, mustard, vinegar, alcohol, and perhaps the ordinary forms of sugar and oatmeal. As to details, let each add his own to this list or subtract his own from it.

Next let us avoid, as far as is possible, the foods that have "uric acid" or the xanthins in them (see Chapter XV.). Flesh-foods, flesh-extracts, tea, coffee, cocoa, the pulses (peas and beans), mushrooms, asparagus, eggs—

here we seem to have something like a complete list, so that we may *err on the safer side*. Let us get our Proteids etc. from the simpler sources, such as milk and milk-products (cheese and Plasmon, nuts and nut-products, etc. : Chapter XV.).

But why avoid "uric acid"? I cannot do better than cite several instances which I know of boys who told me that they found the desire irresistible until they gave up these "uric acid" foods; they changed no other condition whatsoever. But the disease went, only to return with a return to "uric acid" foods. Let me quote Dr. Alexander Haig's opinion, referring the reader to "Better Foods for Boys."

"The sexual act lowers the high blood-pressure (a sign of 'uric acid' in excess in the blood) and therefore relieves the feeling of stress, restlessness, depression, bad temper. Let us avoid the high blood-pressure by removing its cause, viz., excess of 'uric acid.' Let us remove this, e.g., by salicylates and by the absence of 'uric acid' foods. It is useless to hope for the *mens sana* if we ignore the *corpus insanum*, the impure blood, which is the cause." At least it is a cause.

As Kenneth Guthrie says, in reference to another topic: "Only he who has scientifically experimented has any right to say anything in the matter; and his word alone carries with it any authority."

The close connection between one cause of impurity and one cause of crime (viz. high blood-pressure) has been ably pointed out by Dr. Haig. Hitherto we have done much to *abuse* these two *symptoms*, as I cannot but consider them, and have left the *causes* to go on very much as before. Indeed, publicly we confine our attention chiefly to some of the most obvious crimes, and consider impurity to be a subject not fit for discussion. But it is time to deal with the causes both of crime *and* of impurity. As the latter has been so disgracefully ignored in discussions, I shall deal almost entirely with it here.

Hitherto we have relied mainly on punishment, on Religion, on exercise, on publicity, on other interests in life, as cures for impurity. The comparative *futility* of these means needs no demonstration.

"Religion" may possibly have done more harm than good in this sphere. Apart from the emotions which it may arouse (as by certain kinds of music), it moves on utterly wrong lines when it commands people to say "There is no health in us," "We are miserable sinners." Is it not time that we set up *Self-respect* as a barrier against the enemy, instead of as it were inviting the enemy to come into a place which was always his by right of kinship. For surely *the* place for impurity is in miserable, healthless sinners! When "Health and Strength" attacked the problem, it said:—"Try regular exercise—make your muscles grow—take a pride in your strength and health." A one-sided way, but in absolutely the right direction, in the direction of self-respect and self-culture.

But let us also seek the causes of the disease, and remove these causes. Among these causes may be not only irritating foods and what are popularly known as stimulants, but also the flesh-foods. As constipation seems to be another cause, the flesh-foods may be doubly to blame. What we want is no less nourishment (particularly in respect of Proteid, see Chapter XV.), but less irritant and less stimulant.

Then, in addition to the Simple Foods (how dare people condemn them untried?), we need not despise whatever other helps suggest themselves, such as water-treatments, exercise, slow and full breathing (especially to fill the top of the chest), muscular relaxing—so seldom seen during prayer—and correct positions of the body.

The Indian practice of Yoga should be studied. In the spinal cord there are various nerve-centres, the lowest being that in which much energy is stored up; the highest nerve-centre is in the brain. The noblest energy in the human body is called Ojas, which is stored up in the brain, "and the more the Ojas is in a man's head, the more powerful he is; the more intellectual, the more spiritually strong will that man be. Now in all mankind there is more or less of this Ojas stored up. And all the forces, that are working in the body, in their highest become Ojas. The same force which is working

outside, as electricity or magnetism, will become changed into inner force; the same forces which are working as muscular energy will be changed into Ojas. The Yogis say that that part of the human energy which is expressed, as sex energy, in sexual functions, sexual thought, and so on, when checked and controlled easily becomes changed into Ojas; and, as the lowest centre is the one which guides all these functions, therefore the Yogi pays particular attention to that centre. He tries to take up all his sexual energy and convert it into Ojas."

But all helps are useless unless through them the mind eventually gets that *habit* of purity which becomes not a second self but the true and only Self, the Self which dominates and shall dominate, under all conditions however trying.

"There is no reason why this should be impossible, for of all vital functions this is the one which comes most directly under the control of the mind. An impure thought can awaken the very depths of desire." At first the involuntarily thoughts may linger as unwelcome guests, and may appear now and again in waking hours; and, even when they have departed thence, in sleeping hours. But *give up the voluntary, and the involuntary will go also*: they will not find food. All the food will be given to purer imaginations, many of which must be planted daily and nourished by interest and sunned and lighted by focussed attention.

"Ignore the impure and fill the mind with all beautiful, true, and noble thoughts." And, during the time of weakness, seek the society of purest friends, especially of the purest families, and obstinately avoid whatever is in the direction of temptation, till you shall have grown strong enough to live in the world unscathed.

If this advice sounds vague and unpractical, then try other physical helps, such as the calm, deep breathing lifted from the abdomen to the apex of the chest. Keep the breathing there, and imagine yourself drawing up your vitality from the lower part of the spine (the Kundalini, where the Hindus know that so much is coiled up and stored) up the spinal column and then perhaps down the arms, if not into the upper brain or the front brain.

Moreover, as you breathe in pure oxygen, say: "I breathe in pure air and pure mind and thought-purity"; as you breathe out impure carbonic acid, say: "I breathe out all except purity; I am full of purity."

Nor should various other Self-suggestions be neglected. To assert again and again that you, your inner and real Self, is pure and spotless as the whitest thing you can picture, as snow; is the self of Jesus, Buddha, and other saints; and to go through the action of dropping something from your hands and throwing it away—of course all this in privacy—will lead towards the desired ideal.

Another hint for those whom it may help. Get as many symbols of purity, especially symbolic acts, as you possibly can without being ridiculous. Thus for a week wash your feet and rub them thoroughly twice a day, morning and evening, for several minutes at a time. The next week, do this as before but now do the same to your hands also; the next week do all this, and now also wash your mouth with equal care. The spiritual truth thus symbolised shall itself be impressed upon your mind, while your self-control and will-power shall be incredibly strengthened. Do not despise these simple methods, for every such effort counts for something.

Of prayer (whatever form it may take, see Chapter XXXVI) as a means to purity, much has been said by other writers. Here we need only add that the bodily attitude during prayer should not be tense and strained and anxiously eager. It should rather express quiet trust in the Almighty, All-knowing, All-loving Father.

Saadi speaks of "Safety in solitude." "Safety in publicity" is often nearer to the mark. Publicity and companionship are to many a path of safety. For some virtues (see Chapter XVII.) are more easily acquired in the presence of others. A careful choice of friends, and also of surroundings, is absolutely essential *until* the habit of purity has been firmly established.

Of publicity and its restraining force Lillian Whiting speaks excellently, when she alludes (as she does throughout her writings) to the ethereal or astral world surrounding and *interpenetrating* this world. She says,

"If it were realized that the entire physical world was open to the view of the entire ethereal world ; that is to say, if it were believed that they whom we call the dead saw clearly—far more clearly than when here—the acts of persons in this world ; and not only the acts, but the motive, the thought, the intention ; if it were recognised that communication existed between the two conditions of life—this life and the one "more abundant"—what a potent influence is at once established to decrease the evil and increase the good. Still more," she goes on to say, "if the barriers grew so faint that those in the Seen realize and recognize the nobler significance and the loftier standards of that truer life, how all the ambitions and aspirations of this part of life are purified and ennobled and exalted !"

Let anyone constantly imagine himself to be living in a vast room, lighted by a light brighter than electric light, a room with no corners, but filled with all the great and pure people of the near and distant past, and with all his former acquaintances, and then let him try to estimate the power of this imagination for self-control and *positive* purity. By "imagination" I do not mean to imply "unreality," I merely allude to the picture-forming faculty, whether that picture be actual or ideal.

There is no space for more advice here, though I have only been able to outline a few avenues to that purity without which we cannot know genuine happiness or see God. More general advice might be summed up as follows :—

Find out the physical causes and conditions of impurity, and avoid these or overcome them.

• Meanwhile practise the will and the imagination in such small and easy tasks as interest *you* individually, especially in small and easy tasks which are symbolical of purification and purity.

When the shadow of temptation shows that something is between your conscious self and the Light which is your truer Self, then live as you would live in the presence of those whose opinion you value most. Enter that presence—you must have practised this entrance long before any need arises—and live there quite naturally.

Imagine yourself talking to your friends about what you like or what they like. Be quite natural. Who knows but that your friends will not actually be there, helping you? Or imagine yourself helping someone whom you know to be in want of help; imagine yourself setting an example to those who are below you socially or intellectually.

For, in proportion as you desire to help others, and recall that desire to mind, others will actually help you.

The memory of impurity in the past is to be utterly avoided, except in so far as a person can by such memory find the causes, and can go over in his imagination the line which he *ought* to have taken.

To substitute higher interests is vital, but the higher interests must already be in the mind before the temptation comes. He who has long ago acquired the power of turning his thoughts at will (see Chapter XXXV.) into any given channel, of lifting them up to the top of his brain and *keeping them there*, is master of the situation. But the *habit* must be firmly formed in advance.

Therefore plant in the mind long beforehand, long ere the temptation arise, and at intervals between temptations, many pleasant memories—picture-memories, taste-memories, exercise-memories, memories of all wholesome kinds—; plant them regularly day after day. Make this as habitual an act as washing, dressing, eating, undressing.

And, when you can, live in imagination if not in reality with your ideals of manhood and of womanhood. Never mind whether they seem to love you or not. But act always as in their presence. Let them be your companions day and night.

And try to see them or something of them in all other human beings. The Hindu attitude of mind need not be altogether desirable, but it suggests a hint that has helped thousands:

“A good, chaste woman, who thinks of every other man except her own husband as her child, and has the attitude of a mother towards all men, will grow so great in the power of purity that there will not be a single man, however brutal, who will not feel an atmosphere of

holiness in her presence. Similarly, a man must look upon all women, except his own wife, in the light of his own mother or daughter or sister."

In conclusion, while speaking of women, let us say a word on their most-neglected duty. When a child asks certain questions, most women say, "Hush, you must not speak of that." They leave the child to learn from others, and alas we know how and what they usually learn. They also give the child (and therefore the boy and the young man) the idea that one of God's most glorious gifts to man, the power and privilege of creation (in which "earthly power doth show likest God's" as truly as it does in mercy), is something improper or even foul. Shame! The power is glorious. It is only the premature use of it, the misguided use of it, the ignorant waste of it, that is a mistake. Let the boy be taught the glory of protecting it, as if it were his own child; let him be taught his responsibility; and his point of view, will be changed. He will respect himself too much, he will be too proud, to make mistakes. He will feel it no disgrace to be tempted. He will feel it no disgrace to ask for advice. Why should he, when he looks at things as they are? There is no earthly reason why he should feel any shame; there is a heavenly reason why he should feel none.

The problem of when, and how, and by whom, the truth may be told, together with various helps towards purity, are dealt with in a special book called "Purity for Boys." The reader is referred to this book for a fuller treatment of the matter.

CHAPTER XLVI

OVERWORK AND HURRY

"We live too fast to live long."

WHAT is the immediate cause of overwork? A tired muscle is simply a poisoned muscle, a muscle poisoned by waste-products. Inject "Uric Acid" into the blood, and you have similar effects. The waste-products have accumulated too fast to be removed by the circulating blood. A weary brain is a poisoned brain. The first cure of over-work and over-fatigue will therefore be to work less violently (or else more scientifically and economically), and to avoid those foods and drinks (see Chapter XV.) which contain "Uric Acid" and kindred chemicals. This general rule applies, whether the overwork and over-fatigue be a temporary "accident," or a chronic condition of disease.

The disease of overwork and hurry, especially when it shows other symptoms of nervousness, is called Americanitis. It is not universal in America; it is commonest in New York; in Philadelphia it is practically unknown. It arises partly from a want of the sense of proportion, and a want of balance. The things for which people hurry, and at which they overwork, are in reality not worth the cost. Besides this, there is a rhythm in life; there is a balance of activity and rest. If you destroy the balance one day, or one week, or one year, you must restore the balance at some other time. Loss of rhythm generally means loss of endurance also. He who works jerkily cannot work for as long a time as he who works smoothly and easily. The heart gives us this valuable lesson.

The author of "In Tune with the Infinite" gives good advice here: He tells us to get into the right position



OVERWORK AND HURRY IN AMERICA (NEWYORKITIS).

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first, then to expect that the best things will come to us, and then to do energetically yet calmly whatever comes next, and to do it as well as we possibly can. Now to get into the right position means a conscious stopping at intervals. The Hindus practise this as an art. They make it a habit to repose and rest for a certain portion of the day. Thus they keep their balance. We must do more than this; we must (see Chapter IX.) restore the equilibrium by exaggeration in the opposite direction; we must stop for quite long periods as often as is possible. We must practise the special exercises for repose.

Hurry and overwork will often be accompanied by high blood-pressure, as you can tell if you hold your finger upon your artery on the right side of the wrist, close to the thumb. If you take fewer meals and simpler foods you will lessen this blood-pressure. That is the simplest cure for hurry and over-work—enough nourishment, eaten not too frequently, nor too fast, and eaten without stimulants.

Dark-blue may be one of the best colours for producing quietness and calmness. Many people who are training their nerves see blue as soon as the training begins to be successful.

Quiet breathing is another help. Make a point of breathing a deep breath inwards, and of partially relaxing the muscles all over you as you breathe outwards, whenever you come to cross-roads, and in fact on any definite occasion that you can provide for yourself. Form the habit before the obvious need for it has arisen.

Games and Athletics are a help also. They may accustom us to put things in their right perspective. They are really important for a number of reasons, one of which is that in them a defeat is not taken too seriously. He who feels in a hurry, if he cannot settle down in repose, should work off his hurry by a game. Squash is one of the best and cheapest games.

But, if one has the strength of mind to practise it, the position of the body (Chapter XXVII) will be almost a cure by itself. It should be tried consciously, until it becomes easy, especially in the early morning, and late

at night. As we have seen above, the standing position can be practised first, then the sitting position, and then the lying. Holidays and Sundays afford us the easy opportunities for a start.

Such positions will help to give us a good night's rest, and that is most important. A good night's rest, and, in fact, general calmness, might be improved by appropriate music and sounds. A soft-toned phonograph would be useful here,—if there *were* one!

Certain localities and surroundings and conditions are favourable or unfavourable. Thus it is extremely difficult for a man not to hurry unduly in New York, and it is extremely difficult for a man to hurry duly in Philadelphia. And England has her contrasts too, the south being more peaceful than the north. If we use these geographical differences sensibly, we can acquire a habit in the south which we may continue in the north.

But, if we cannot change the surroundings outside of us, at least we can change the pictures within our minds. We can imagine large expanses of scenery etc., as has been pointed out in Chapter XXXVI. Or, if we have little power of painting a picture in the mind, then Self-suggestion may be our form of cure. One of the best assertions of the "Mental Scientists" is as follows:—

"There is nothing in the world to make me hurry or to make me over-work myself."

If, however, none of these means prove successful, if you do not even care to play a game, then get a hobby which *does* interest you, or change your work, or, better still, work with a more sensible method. The person who hurries is found to work slowly when we come to add up the total of his work. In order to ascertain how to work, we must ask people, we must read books and articles, and we must observe and experiment.

Impatience is a disease due to ignorance. The impatient do not know the correct method; they do not know the power of repetition—a power as sure as it is slow; they do not know the power of habit, which, as it was fed and made by slow degrees, so must be starved and unmade by slow degrees also.

We do need to study History—not merely the records of politics, and battles, of “kings, princes, and governors,” but the records of persevering men, such as Carey the missionary, Watt the engineer, and hundreds of others. One would like to see such books as “Architects of Fate” or “Earnest Men”^{*} read by every boy and girl. We all know what we think of the work of these great heroes to-day; we can realise what perhaps these great heroes thought of their own work in those days before any success appeared. If they persevered and won, why should not *we* learn to persevere also? If *they* saw no reason for despair or reckless carelessness, why should *we*? Can we not learn that *every* effort counts?

And to-day we ought to need less effort than they needed then to achieve a similar result, since to-day we know infinitely more than they did; there is infinitely less opposition to independent action.

But, lest the habit of impatience become firmly established, as it is in most New Yorkers now, let the boys and girls master in good time the arts of slow deep breathing, muscular relaxing, and Self-suggestion, while they are still in the best habit-forming period, before “the time cometh when no (such) work will be done”—the time when the invariable answer will be, “I am far too busy. I haven’t leisure.”

On one occasion Spurzheim, the Phrenologist, being greatly tempted to show his passion, said, “I am too angry to answer that attack, just now; I shall wait six months.” George Combe tells us that he did wait and that he then wrote calmly, like a philosopher. It is as bad policy to hurry as to be selfishly angry. To all true philosophers it must seem foolish, except to the followers of Democritus, who laugh. They see the madly grotesque and ridiculous side of the mistake.

Above all, work more with your inner mind; let your body be reposeful, and then the inner mind will after a time do the work by itself. The less tension of the muscles you allow, the more work and better work you will probably soon be able to do with appreciably less effort.

^{*} Both published by Messrs. Nelson & Sons

CHAPTER XLVII

SELFISHNESS.

"Most people will admit that selfishness is the cause of all the unhappiness in the world, but they fall under the the soul-destroying delusion that it is somebody else's selfishness, and not their own. When you are willing to admit that all your unhappiness is the result of your own selfishness, you will not be far from the gates of Paradise ; but, so long as you are convinced that it is the selfishness of others that is robbing you of joy, so long will you remain a prisoner in your self-created purgatory."

I have tried to point out in a little book, on "Mathematical Law in the Spiritual World," that no principle in religion is so much neglected as the Law of Proportion. Daily we say "Forgive us our trespasses as we forgive them that trespass against us." This is not a good translation of the Greek words, but still it shows the principle clearly enough. We forget to apply this last principle to the rest of the prayer. We say "Give us this day our daily bread," and we forget to say "As we give others their daily bread." The law should be worked out in every sphere of religion. In life we see it work most obviously in the sphere of teaching. He learns most who teaches best. Every good teacher finds that he learns quite as much as the learners do. In fact, teaching is an indispensable means of learning.

If we remember this principle, we shall not be likely to go wrong. T. Jay Hudson, in his book on the "Law of Psychic Phenomena," gives a very interesting example of it in the sphere of healing. He suggests that, since the sub-conscious mind is influenced by what is told to it, we should take advantage of this during sleep. He says that the operator must remember that his sub-conscious mind is a distinct mind, and must be treated as such. During one's own sleep it may be sent out to

give directions to the sub-conscious minds of others. A great many cures have apparently been worked in this way. He says that every earnest effort to heal in this way is inevitably followed by a dreamless sleep on the part of the healer; this helps the health of the healer. His whole book should be read, especially Chapters XIII. and XIV. The unselfishness comes back to the unselfish person with increase, just as truly as all selfishness does.

It is interesting to notice that the selfishness of others is most apparent to the selfish themselves: I mean, not that unselfish people do not receive selfishness from others, but that they do receive it, yet do not suffer from it. It approaches from a different direction, and is received in a different way, as one of the very best possible things. It is regarded as just the thing wanted. The unselfish person says to himself, consciously or unconsciously, "This is my chance." The selfishness of others will soon prove itself to be a blessing. This being so, it is better to anticipate the future advantage, and not to be annoyed at the time. In my own experience I have found nearly all the selfishnesses of others to be for my good, in a way which I should never have guessed at the time. The good seems to show itself more obviously and more rapidly every year. At the moment at which I wrote this, a certain publication of mine was still being delayed. It had been in the press for nearly two years. I should have liked to make certain alterations in it, so as to bring it up to date, for it was on a subject on which my views were changing. But probably the publisher would have refused to make my corrections, and my book might then have waited for another year or two. I cannot see that the fault was mine, and therefore I am convinced that this delay must somehow be an excellent thing for me. I expect soon to see exactly why and how.

But it is possible to be selfish with the appearance of unselfishness. There is a fallacy that all injustice must be borne patiently, without a murmur. That is not unselfishness always, but often the worst form of selfishness. In my own case it may have been wrong to bear this

delay patiently: perhaps I should have exposed it for the sake of others. Perhaps I was selfish not to prosecute. Had my book been the sole book of a poor author, I can imagine his despairing misery while his darling life-work stayed in the press for nearly two years. Perhaps I had not the energy or the unselfishness to prosecute as I should have done for the sake of many other authors who might have been treated similarly. Civilisation is not yet on so high a plane that it can dispense with the exposure of such thoughtlessness.

But with the help of pure blood and strong blood, pure thought and strong thought, one suffers little if at all. If such a delay is one's own fault, one has the energy to be quick, and to compel others to be quick. If it is not one's own fault, and no remedy appears, one does one's best, but does not dwell on the selfishness of the person. One insists on, one affirms to oneself, the advantage of the delay, somehow, somewhere, some-when.

Therefore a cure for the feeling that others are selfish is health by one or more of its avenues: fewer meals, simpler meals, slower eating, water-treatments, and so on. Once I used to feel in a better frame of mind after exercise; then diet produced this effect. There are other helps besides, and among the best of these is muscular relaxing.

The following experiment is interesting. While you are lying in a comfortable warm bath, relax your muscles, especially while you breathe out deep breaths, and then smile with the face; and then—try to worry. It will probably be a physical impossibility. Bad ideas about the selfishness of others will not come. The arms are the most expressive instruments, after the face itself. These should be relaxed with especial care. During the relaxation one should remember the law of the two minds within each person. The outer mind can make "Suggestions" which the inner mind will obey. Hudson unfortunately does not mention relaxation as the best waking condition for Self-suggestion. He realises that sleep is a good time, but during sleep the outer mind is unable to make these "Suggestions." During relaxation

the outer mind is able to make "Suggestions," and can insist on such statements as the following :—

"This is just what I want. I do not feel angry with the person ; he is only ignorant and unripe, like an un-ripe apple. I want him to become less ignorant, more intelligent, more business-like, more thoughtful. While I keep this point of view, as I always can and shall, I shall be doing the best thing for him ; and I can safely leave all the great powers to do the best thing for me."

We gain nothing by insisting on the selfishness of others. If we want to insist on anything unpleasant about them, let us insist on their ignorance. But is it not better to desire that they shall be wise, and kind, and helpful ; and to express this desire in words ?

Vivekānanda says very truly : "If a man does evil to us, instantly we want to react evil, and every reaction against evil comes out in waves towards the object, and we lose power. Every reaction in the form of hatred or evil is so much loss to the mind ; and every evil thought or deed of hatred, or any thought of reaction, if it is controlled, will be laid in our favour. It is not that we lose by thus restraining ourselves : we are gaining infinitely more than we suspect. Each time we suppress hatred, or a feeling of anger, it is so much good energy stored up in our favour ; that piece of energy will be converted into the higher powers."

The author of "Power through Repose" applies this same principle very cleverly when she says : "Imagine the surprise of a man if, in return for a volley of abuse, you quietly thanked him for throwing light on your false attitude." And we can treat criticisms by our relatives or friends in the same spirit, instead of regarding them as signs of the selfish cruelty of the critics. As she says elsewhere, "a mother rarely has the breadth, the strength, to look upon her own children as if they belonged to someone else, and upon the children of others as if they were her own children." We cannot always regulate the way in which others shall receive our advice ; but at least we can always regulate the way in which we shall receive theirs.

One word in conclusion. We are frequently warned

against self-consciousness ; we are urged not to be aware of self. We ought also to be urged to *be* aware of Self, to practise Self-consciousness, knowledge of and trust in and guidance by the higher Self. As "D. C. K." says: "We are often told by moralists that we should forget ourselves, and think only of others. Practical Psychology shows that the self which we ought to forget, if we wish to be happy, is the conscious or "empirical" self, which now receives almost our whole attention." Let us never lose sight of the true Self. And let us regard the more material self not as a thing to be bullied or ignored, but rather as a means by which we may express the true Self and God. Let us substitute Self-expression for selfishness. Let us remember that our fault is not to be self-centred (for all genuine work starts from and with self as its centre of interest, however philanthropic we may believe ourselves to be), but to be self-circumferenced.

CHAPTER XLVIII

NERVOUS IRRITATION AND WORRY

"Sicklied o'er with the pale cast of thought."—*Shakespeare*

Many American writers have drawn attention to the nervous irritation and worry and restlessness of their fellow-countrymen, though—as I said before—these faults are not prevalent in quiet Philadelphia, nor in certain other parts of America. They are seen at their worst in New York City. The phrase Americanitis should be altered to New-York-itis. Nervous irritation is not a national American crime.

If we need proofs of the prevalence of nervous irritation, we have only to notice some of the symptoms. A few may be quoted from the "Woman's Tribune":—

"Long, high tension causes a waste of nerve force. What are some of its signs?—Holding the arms close to the body when seated; locking the fingers tightly together; tapping the feet; jerking the head; grating the teeth; working the lips; contracting and elevating the eyebrows; holding every muscle in iron-like rigidity."

Another proof would be the vast number of professed remedies and cures. "Good Health" (Midsummer, 1900) has these excellent words from the pen of Dudley Fulton:—

"Loss of nerve-tone, irritability, lessened capacity for bearing physical or mental pain, aches, and excesses of all kinds can not be more plainly laid bare than by the tremendous sale and the wholesale use of the various nerve tonics, hypnotics and sedatives, pain killers, soothing syrups, headache powders, and other drugs which have a direct influence on the nervous system. One cannot but pause and ask what is the matter with nerves that need propping and bolstering up by these nerve splints, which beguile the user into the belief that they yield him the strength necessary to keep up his present pace, but which ultimately leave him a nerveless bankrupt and pauper."

Nerves are all-important. They have been described

as the pervading force which enters into every operation of life. The writer of this description says that we know nothing about them until they hinder us. In general this is true, but it is not true in positive health. There we do know about the nerves; we feel the pleasant tingling and thrilling. But as a rule we do not know that we have nerves until we have broken the law of rhythm in some direction: that is, until we have made a mistake or a series of mistakes.

If we have violated the law of rhythm, we may often restore it by exaggeration in the opposite direction. But this does not mean that we must resist the worry, that we must check its expression by clenching our hands tightly. Resistance of this kind is bad. I have never yet seen the words "Lead us not into temptation" satisfactorily explained. It is admitted that without temptation we cannot possibly prove our strength; we cannot possibly grow. And yet we pray not to be led into temptation? It seems to me that the meaning of the prayer is really this:—"Do not let us come into any struggle; let us never get to the stage where there is tension and struggle." I think this may be the sense of the words. It seems to me that, when once we have begun to struggle anxiously, there is something wrong. We give a proof that we have not realised our own power, God's power which is ours when we ask with calm faith.

People are apt to condemn nerve-troubles as a curse; but really they are a blessing, for they give us our safest warnings. And we can have no excuse for ignorance as to what to do when they warn us. Whatever helps the general health must also help the health of the nerves. We must begin to look to them when there is apparently no need to do so, especially when we are fresh and happy. For it is during these times that we are preparing ourselves for more trying times. We are then either building our strength, or else undermining it.

Much of nervous irritation and worry is due to indigestion and its results, so a great aid will be the fasting plan, and particularly the two-meal plan. In Chapter XV. the slow-eating plan is also recommended.

The avoidance of flesh-foods and stimulants is no less important. Flesh-foods may increase the blood-pressure: there can be no doubt whatever about this; and to increase the blood-pressure is to strain the nerves. Water is becoming more and more frequently used as a cure for nervousness every year, not merely water-drinking, but also such baths as the sitz bath at 104°.

Magnetism is perhaps better here than even the gentlest of electric shocks.* Personal magnetism, quite apart from any "Suggestion," must be recognised as another help. Mesmer believed that his cures were entirely due to a certain magnetic fluid, now called animal magnetism, which went out from his finger tips. Undoubtedly there was such an influence, but many of his cures must have been due to "Suggestion" also.* Of Self-suggestion we shall speak directly.

Keeping to the order of the preceding Chapters, we may next consider colour and clothing. It is well known that dark blue is a quieting colour; and therefore blue clothing and underclothing may be used by those who suffer from nervous irritation. It is stated by many that the colour of the clothing worn next to the skin is of great importance.

Nerve-trainers know that the deep breath outwards (see Chapter XXII.) should be followed by a complete relaxing throughout the body; and there is no doubt that this is the most feasible cure for nervous irritation and worry. At all times and places the breathing and some relaxing are possible. They require a very small effort of will. It is partly owing to this deep quiet breathing that the Hindus are so placid. Notice conversely how the excited irritable person breathes quickly and in a superficial way.

Others find games and athletics a better cure, partly because of the social influences. Intercourse with little children is another antidote. A writer has ably suggested that we should "resolve to be with children, and not to irritate them. Remember the responsibility of irritating children."

Massage of the head upwards from the eyes is another

*But see end of Chapter XX.

simple cure. The Macdonald Smith system of fast full movements is a nerve-tonic rather than a nerve-quieter, but eventually, since it improves the nerves in one way; it must improve them in other ways also. And it affects the circulation favourably.

The position of the body must never be neglected. The right attitude of our body, as well as the right attitude of our mind towards a thing, decides much of its effect on us, and so is a help against worry. We can stand, or sit, or lie in an easy position, as outlined in Chapters XXVII. and XXXVI. The relaxing can be helped by music of a quieting kind; and here the phonograph, if one could get a phonograph with a soft tone, would be useful. One must cut off all worrying thoughts, especially thoughts about unpleasant things that might possibly happen, or even about unpleasant things that probably will happen or actually did happen. "Say over and over again to yourself that you are quite willing that So-and-so should make that curious noise with his mouth. You can say that you are quite willing that he should do that; let him do it again, and try if he can worry you." Miss A. P. Call gives this excellent advice in her "As a Matter of Course." She compares the cause of the worry with a person who teases. "Treat the teasing in this way. And there is a certain sense of humor which helps you to tide over the difficulty. Or you can say, 'This is nothing but a mood, come on, do your worst, I can stand it so long as I wish.'"

Miss Call elsewhere pays especial attention to some physical cures as well as to the Self-suggestions:—

"To say that we can get a far greater and more lasting relief without a word, but simply through relaxing our muscles and freeing our excited nerves, seems tame; but it is practically true, and is indeed (from a physical standpoint) the only way by which we may be sure of controlling a high temper."

Vivekānanda gives us further hints about the place for practice. "Those of you who can afford it will do better to have a room for this practice alone; do not sleep in that room, it must be kept holy; you must not enter the room until you have bathed and are perfectly

clean in body and mind. Place flowers in that room always; they are the best surroundings; also pictures that are pleasing. Have no quarrelling, or anger, or unholy thought in that room. Only allow those persons to enter who are of the same thought as you. Then by and by there will be an atmosphere of holiness in the room, and when you are miserable, sorrowful, doubtful, or your mind is disturbed, the very fact of entering that room will make you calmer." The room may be entered in imagination if not in reality.

For others, again, reading may be the best cure, whether it be the reading of a novel, or of a fairy story. Michael Faraday used to play with children, or read fairy stories like "Jack the Giant-Killer." Though I am very fond of fairy stories, I confess that I also still enjoy (what others regard as) silly books of adventure, especially the "Deadwood Dick" series. For the majority, who would rather have serious books, such works as the above-mentioned books, by Miss Call, and "In Tune with the Infinite," are to be recommended.

If your plans go wrong, or if their fulfilment is cut short, for instance by illness, wait a little; do not condemn other persons or things yet. "The moment we begin to regard *every* circumstance as an opportunity, the tables are turned on fate, and we have the upper hand of her." To know all is to pardon all. See the point of view of others. Above all, do not condemn yourself. I quite forget who it is who has pointed out that to be kind and considerate to all people is to be kind and considerate to yourself among them. Tell yourself to cheer up. Such remarks to oneself are not absurd. The plan of talking to oneself is as old as Achilles, who pondered within himself, and debated in his heart; and the most recent investigations of Science show that we have two minds, one of which can reason and impose its commands on the other. The other, under certain conditions, will obey these commands. When once we have grasped this truth, it will be our own fault if we continue to worry.

CHAPTER XLIX

SLEEPLESSNESS †

SLEEPLESSNESS is closely connected with nervous irritation and worry. These will generally produce sleeplessness, which, in its turn, will produce more nervous irritation and worry the next day. Both are generally accompanied by muscular tension in some one or more parts of the body. I expect that when I suffered from sleeplessness at Cambridge I suffered also from muscular tension; and I attributed the sleeplessness entirely to the brain-work which I did. Now I can work harder than I used to, but with less tension, and I can soon get to sleep afterwards; so that it was not the brain-work which was to blame, though it was a mistake to continue the brain-work up to the last moment.

Besides muscular tension, another sign and cause of sleeplessness is cold feet. Cold feet are partly the result of bad circulation and indigestion. Why should they be a cause of sleeplessness? They mean that the blood may be in the head. In order to get sleep, we must remove the blood-pressure from the head. How can we do this?

Many people eat a heavy meal. This brings the blood to the stomach. If no sleep follows, then that heavy meal is so much to the bad. If sleep follows, then there may be but little digestion of that heavy meal. One can only say of this plan that it might be better than to have no sleep at all. And let us turn aside for a moment to expose a fallacy about hunger. Mr. Wells* told me of one of his patients, who said she could never sleep unless she had a late supper. Her dinner, a heavy one, was over at seven, and she used to take the supper at nine. She insisted that she was empty. Mr. Wells told

* See Chapter XIV. † For helps to repose and sleep, see further the chapter in "Daily Training"—(Hurst & Blackett's Imperial Athletic Library).

her that she could not be ; that she was deceiving herself. She would not believe him until he put the matter to the test by the stomach-tube, and showed her that her meal was practically undigested. That night she slept soundly, and after that night she gave up her supper altogether.

Fasting, or the two-meal plan, is one cure for sleeplessness. And another cure is to avoid indigestible foods, and the flesh-foods, and all stimulants. The effects of tea and coffee are well-known. One reason why tea and coffee sometimes produce sleep is that they clear the blood, and, for the time being, improve the circulation. But they are poor remedies at the best. Slow eating is far less objectionable.

Water is a good sleep-producer, and especially the alternate hot and cold (or warm and cool) foot-baths the last thing at night. The sitz bath at 104° is also soothing.

To warm the feet one may have a hot bottle in the bed. Many people carry about an india-rubber bottle with them. Very few would dare to confess if they used night-socks ; yet even night-socks are preferable to sleeplessness. The clothing on the bed should be light, except the clothing for the feet. It is better to wear two suits of night clothing than to have a quantity of bed clothes on the body. A warm cloth may be applied to the stomach : this is wonderfully soothing. The windows should be open top and bottom.

Deep breathing will also help to produce sleep. There should not be many deep breaths in succession, but rather a few at intervals, the slow breathing outwards being a process during which the whole body should be relaxed.

The Macdonald Smith exercises for the extremities, viz. the hand and feet, will help to bring the blood from the brain, and his exercises for the abdomen etc. will also help in the same direction. At the end of these exercises the head may be gently massaged.

Among the various movements that may induce sleep might be cited the following :

(1) Passes (as in hypnotism, but made by the patient himself) round the heart ;

- (2) Passes downwards, from the head ;
- (3) Gentle pressure upon the eyelids ;
- (4) Pressure by the left hand at the back of the head and by the right hand on the forehead just above the eyes : the head is quietly moved round so that the forehead goes down to the left then over to the right then up again.

The position of the body is of the utmost importance. Some people lie on their back. Man has the privilege of doing this ; a horse cannot lie comfortably on his back. Animals generally lie either on the lower part of their body, or on one side. The position of children should be studied, though it should not be imitated slavishly. The head should have a small pillow, or no pillow at all.

Relaxing of all muscles of the body is the best help for most people. Get into bed slowly, and do not jump into bed. Before you get into bed do the relaxing exercises, first standing, then sitting, and then lying. You thus gradually get into a complete state of muscular repose (see Chapter XXVIII.) The floor-exercise is perhaps the most useful.

When once you are in bed, you may use your imagination. Do not think of unpleasant or exciting people ; to think of such people may be to court sleeplessness. Think rather of great expanses of scenery, of vast blue seas, of huge mountains and valleys. Think of growing flowers, or think of quieting tunes.

Others prefer to read. All depends on the individual mind. "Sylvie and Bruno" and other fairy tales are among my own favourites.

In addition to these helps, there is the great power of Self-suggestion. Hudson, in his famous work, gives some interesting statistics. What one person can do to another by way of "Suggestion," that the other person can eventually learn to do to himself, since he has two more or less distinct minds. Self-suggestion is far better and pleasanter and safer than Suggestion by another, although the Suggestion by another may be an easier starting-point. The Suggestions should be made in a sleepy, soothing, monotonous tone, and should be repeated rhythmically, not at irregular intervals.

No one should allow sleeplessness to become a habit ; he should begin to cure it before it has reached an acute stage.

It would be easy to write twenty pages on the different helps which have proved valuable to individuals. Some, for instance, go to sleep by saying words of goodwill to others many times. This makes them feel more peaceful than any other means. But here, as elsewhere, one must give the advice—"Try several ways, and keep to those which suit you individually." As an example of one of the varieties which may suit you individually, the (American) "Outlook" has the following paragraph, which has proved useful in numbers of cases :—

"RULE FOR INDUCING SLEEP

Assume an easy position, with the hands resting over the abdomen. Take a long, slow, but easy and natural breath, in such a way as gradually and gently to lift the hands outward by the action of the abdomen. At the same time slowly and gradually open the eyes so that at the end of the inspiration they are wide open and directed upward. Let the breath out easily and naturally, letting the hands fall inward as the outward pressure of the abdomen is withdrawn. At the same time let the eyes drop and the eyelids naturally fall by their own weight, so that they are closed at the end of the expiration. Do all this quietly and naturally. Do not make too hard work of it. Repeat the inspiration and expiration, with opening and lifting, dropping and closing of the eyes, ten times. Then take ten breaths in the same way, allowing the eyes to remain closed. Alternate ten breaths with opening and closing of the eyes, and ten breaths with closed eyes. When the eyelids begin to feel heavy, and you feel tired and sleepy, as you will very soon, go through the motions more and more easily and lazily, until you merely will imagine the motions while making any effort, or hardly no effort, to execute them. At this stage, or more likely in one of the intervals of breathing without any motion of the eyes, you will fall asleep. Nervous persons will have some difficulty at first in the gradual opening and closing

of the eyes. The eyes will tend to fly open, and then snap together."

Similar to this is the practice of deep slow breathing, with calm expression of face, while one lazily repeats 1, 2, 3 with closed eyes, and then 1, 2, 3 with open eyes.

Dark blue and violet light (for the apparatus see Chapter XXI.) seem to me a means worth a fair trial by any and every sleepless person, whether the Lens or the Chromo-disk or the Thermolume or some other help (e.g. blue clothing) be preferred. We cannot possibly condemn the water affected by the Blue Lens until we have tried it. If the colour has no effect on the water, then the water will do us no great harm! But, if the colour *has* the effect which Dr. Babbitt claims for it, then what cheaper or simpler cure can be imagined? Surely it is a thing to be tried before one resorts to Drugs, even if some Drug be preferable to the horrors of protracted insomnia—some Drug to break the habit and spell of night after night without rest.

There are thousands to-day who rely on Drugs for their nightly sleep. How do Drugs remove insomnia? In many cases by "blockading the free channels of the front and upper brains, so that these parts become congested, and a sort of coma ensues—not a restoring period, but a mild form of physical death; a sort of stupor of drunkenness." That is an extreme opinion, and is not true of all Drugs. But nineteen out of every twenty are unreliable—their full and ultimate effects are altogether mysterious. Unblessed is the man that hath his tissues full of them.

PART V

OTHER OBSTACLES TO REFORM

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| <i>Chapter</i> | <i>L.—Obstacles regarded as Opportunities.</i> |
| „ | <i>LI.—Ignorance as an Obstacle.</i> |
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| „ | <i>LIV.—The Mind of the Crowd and Popular Fallacies.</i> |
| „ | <i>LV.—Custom and Fashion.</i> |
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| „ | <i>LVII.—Medical Education.</i> |
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| „ | <i>LIX.—Slackness and Apathy.</i> |
| „ | <i>LX.—Heredity and Self-Disrespect.</i> |
| „ | <i>LXI.—Self-Satisfaction.</i> |
| „ | <i>LXII.—Individuality.</i> |

CHAPTER L

OBSTACLES REGARDED AS OPPORTUNITIES

WE saw above that each thing outside of us is for us, to some extent, the result of our internal condition. As a man lives and thinks, not so he is, but so he will be, and so his environment will be. We make the world which we live in. We saw also that each thing outside of us was just the thing wanted, so that we might say all day long, "Here is my chance." This may be as unswerving a law as any in nature; and, the sooner we realise it, the sooner we shall come into harmony with the law, and get the most that we can from it.

With regard to the right way of looking at obstacles, suppose that you send forth a feeling of anger. It must come back to you in some form, so as to work itself out. We know well the change of gas into water, of water into steam or cloud or snow or ice. But we fail to allow for similar changes in the world of emotions and thoughts. Anger will not always come back as anger. It may change into failure or illness. But if we look back in our lives we shall find enough instances where selfish anger in ourselves has aroused selfish anger in others. Of course this is quite apart from the anger which Jesus had when he turned out the money-changers, or when he exposed the faults of the Scribes and Pharisees, people whose object was to be respected by others. His was an absolutely unselfish anger.

Even apparent obstacles may really be some past or present mistake of ours which is working itself out, and which gives us the best possible opportunity for self-improvement. People often say that they would like to live their lives over again, so as to avoid their old mistakes. It is generally asserted that they cannot

do so. Perhaps they can, and must, if not in this life, then in a future life. If we will only bear in mind the changes in nature, if we will only bear in mind that similar things may appear in different forms, in the form of electricity, light, or heat, then when an obstacle appears we shall see it from the right point of view. We shall regard it as the fulfilment of our wish, that we may live some part of our life over again. It is wrong to say, "My sin is ever before me." That does no good whatsoever, and it is depressing. Such a thought actually injures the constitution, as Professor Elmer Gates has proved chemically, in a way that will satisfy the most materialistic person in the world. The right point of view is, "My past mistake is now before me." I can unmake it. I may be able to do more than cancel it; I may be able to make it impossible in the future—to overcome it now for ever.

Few have yet studied the law of changes in the spiritual world. Personally, I think that I might sufficiently account for most 'injuries' done to me by others, in whatever form they may have appeared, by my own mistakes during my own life, of whatever kind they may have been. I can sometimes trace the action and re-action, and clearly see my own come back to me almost at once. It seems to come back to me quicker year by year. In other instances I cannot trace the action and re-action: I can only suppose a change. My own comes back to me in a shape which I do not recognise.

We have already seen the importance of the Law of Proportion: "Cancel our mistakes by making us cancel the mistakes of others." This law we should express in many ways until it has become clear to us, and we should apply it to obstacles. If we apply it to obstacles, we have the following statement: "Remove the obstacles of others, if you want to remove your own."

This gives us a still more comprehensive law. The obstacles of others are opportunities for us.

The greatest obstacle of self and of others is ignorance. If we really knew, if we were really convinced of the truth (according to the early meaning of con

vinced, viz. "conquered," "mastered"), we could not possibly make mistakes, because our strongest desires would be in the right direction, in the true direction. At present, however, we are not convinced, and so the best thing for us to do is to repeat to ourselves that every obstacle is just the opportunity we want. That is the only sensible way of regarding obstacles. Selfish grumbling can effect nothing profitable.

The obstacles to positive health give us a magnificently wide field for work. A few of them will be mentioned in the following Chapters. All seem to go back to the one great mother-obstacle, Ignorance. We must search for light and for more light, so that we may find the best avenues to health, both for ourselves and for others. Research, experimentation, discussion, attention to criticisms, open-minded self-reform—all these are paths to light. Modern city conditions, nervous strain, want of education, custom and orthodoxy, excessive poverty, excessive wealth, self-disrespect, self-satisfaction—all these are obstacles to light. It is the privilege, the glory, the responsibility of this generation to remove some of these obstacles. To substitute things more interesting, more desirable, more attractive than the mistakes themselves—e.g. to substitute the pleasantest foods, the healthiest games and athletics and recreations, the most engrossing and useful studies—this is the best plan to remove obstacles.

Nevertheless, criticism cannot yet be dispensed with. For vast numbers of men the beginning of wisdom still may be fear—which includes the fear of ridicule.

Let us take an example.

- There is one powerful obstacle to health of which I have already spoken, and that is *prudery*. It is indeed a curse. The idea that it is *improper* and indelicate for a person to speak to any one else (except a doctor), say about constipation, is surely a sign of insanity. Which is the better, that a boy or girl should open the bowels once a week, and never utter an "improper" word on the subject, but let the poison circulate throughout the body, and taint the whole body and mind; or else ask advice openly? How many millions must have been

ruined physically, intellectually, and morally, to say nothing of socially and economically, by this false modesty which would rather have a disease and not mention it, than mention it and see it cured or alleviated? Let us cast ridicule upon this genteel middle-class morbid "propriety:" let us bravely laugh at it. Genteel middle-class people seldom accept positive advice: their hides are inch-deep with orthodoxy. But they simply cannot stand being thought ridiculous. Each separate obstacle demands a separate treatment. And *the* right treatment for this obstacle is an amused smile. A pious flat-footed prude is best described in schoolboy language as a "silly ass."

The typical Englishman has been represented as a man fighting in defence of his own, with his back against an ugly brick wall. Intellectually, that is his attitude: the intellectual brick wall is the ugly wall of custom and ignorance, ignorance and custom. There is a way of getting through the wall—a somewhat hard and painful way;—there is a way of getting over the wall, but few there be that find it.

CHAPTER LI

IGNORANCE AS AN OBSTACLE

"We run this wonderful engine, the body, in a way that would shame a ship's captain in the command of his boat. The captain would want some knowledge of his vessel in order that he might control her properly, and keep her from drifting at the mercy of wind and tide ; but man—who owns the greatest piece of mechanism in the world, a piece of mechanism that combines within itself every law of mechanics, known and unknown—makes no effort to understand it, and has no conception of the hundredth part of its meaning, nor of the thousandth part of its worth to himself."—*Helen Wilmans.*

"We must call the highest prudence to counsel, and ask why health, and beauty, and genius, should now be the exception rather than the rule of human nature. We have ignorantly violated law upon law until we stand amidst ruins. Beauty should be the dowry of every man and woman, as invariably as sensation ; but it is rare. Health or sound organisation should be universal."

"Full, rich, and abounding health is the normal and the natural condition of life. Anything else is an abnormal condition, and abnormal conditions as a rule come through perversions. God never created sickness, suffering, and disease ; they are man's own creation. They come through his violating the law under which he lives. But so used are we to seeing them that we come gradually, if not to think of them as natural, then to look upon them as a matter of course."

"The tongue of the wise is health."

ALL obstacles are different aspects of ignorance, or of unripeness (which is the same thing). We noticed above that water can assume various forms ; ignorance can assume various forms also. The study of these various forms would be one of the most interesting in the world, and would incline us towards charity.

This means that those who understand best, those who are least ignorant, pardon most, and help most. Those who understand best are not angry. They realise the influence of a single power, ignorance, un-

ripeness, and they help others to know the truth, they help others to help themselves.

So the special Chapters below will overlap one another. The different sections will consider ignorance from different points of view.

But it may be objected: "Surely when we see the sweating system, when we see the dangerous occupations, stone-cutting, flour-preparing, cloth-making, and so on, surely these are obstacles to health, and yet are not due to ignorance?" Even these, however, are due to ignorance; not only to the ignorance of the employers, but also to the ignorance of the employes. These are ignorant of other and better pursuits. There is nothing essential to the life and happiness of man which is connected with an unhealthy pursuit. There is no need for an unhealthy pursuit. I challenge any one to show me the occupation essential to life that is unhealthy. This will include all occupations essential to the best life even in the worst surroundings. There is not one such occupation that could not be removed by a little thoughtful care, a little more knowledge, a little less ignorance. Those who still persist in these occupations are still ignorant that God will provide something healthy for them. They persist in their occupation because they are ignorant of God's power, and of their own privileges and claims as God's children.

Even if one considers selfishness, it has the same origin: it also is ignorance, unripeness. It arises from a mistaken idea as to real happiness. The selfish person is groping for happiness, and is groping in a wrong direction: that is all. You may believe that he hurts you for the sake of hurting you! That is not the real reason. The real reason is the desire for satisfaction.

All crime is due to selfishness; all selfishness is due to ignorance. The following words of Mrs. Helen Wilmans put the theory in a striking form—in a form which will seem to most readers a gross exaggeration—:

"By the light of the great truth that all is good, I have reasoned out the fact that there is no sin. Then up jump the senses clamorously and say: 'Why here, a few nights ago, an innocent old man was murdered for his

money. 'Do you pretend to say that the miscreants who did this deed committed no sin?' In answering this I still hold firmly that all is good. I say that there are no miscreants, and that no sin was committed. I say that the men who did this deed were following that natural law which urges every living creature on in the pursuit of happiness. These men were seeking their own happiness, and were directed by the picture of the whole world's selfishness, in their misguided attempt to realise their own happiness. They did not commit a sin, as the word is understood by Government, and by society, and by the clergy. They made a fearful mistake; this mistake will eventually teach them the truth by contrast. So it is seen that what we call sin is ignorance of the law of life, and of the law of happiness which is altogether good."

In other words, the power to search for happiness is being turned into a wrong direction. Well directed through intelligence, it is the greatest and most beneficial power in the world—misdirected, through ignorance, it is still the greatest but now the most disastrous power in the world. The science of developing this power in the right lines is in its infancy. As George Combe says:

"In chemistry one combination of elements produces a medicine of great power in removing pain; another combination of elements, the same but different in their relative proportions, brings forth a mortal poison. In human nature, also, one combination of faculties may produce the midnight murderer and thief, another combination a Benjamin Franklin or a John Howard or a Fry, glowing with charity to man. If, however, we search the works of those philosophers who have hitherto written on the mind, to find rules by which to discriminate the effects (upon the character and conduct of individuals) from different combination of the mental powers, what information do we receive? Instead of light we find dispute whether such differences are natural or the result of education and other circumstances. This department of philosophy is, in short, a perfect waste."

All ill-health is due to ignorance, to ignorance of nature's laws. (It is far easier to understand this than

to understand that all selfishness is due to ignorance) And so all 'cures' that are failures are failures because of ignorance. When a cold comes, many people try to remove the symptoms. That is ignorance. They should help nature's processes rather than hinder them. Afterwards, they should avoid the causes rather than merely remove the results. As it is, they hurry to drugs and other superficial helps, so lacking are they in knowledge. "This unreasoning, unreasonable 'blind faith' in remedial means is as strong in the most intelligent as in the most ignorant, and it has ever given me more trouble than the care of the sick." These are the words of an experienced physician.

People are especially ignorant of how nature works towards health, the healing power being within ourselves. They are ignorant that the stronger part of our body helps the weaker.

Ill-health is also due to ignorance about the various avenues to health. I know beyond question that thousands have been unhealthy through ignorance of one single avenue alone, viz. the avenue of the simple or fleshless foods; others through ignorance of the two-meal system; others through ignorance of the value of slow eating. These are only three avenues. It is easy to account for all ill-health by purely physical reasons, when once we realise how many avenues to health there are, and how negligent and ignorant we are of nearly every one. There is no space here to show the many ways in which the ignorant person is liable to be unhealthy; we must pass on to consider certain phases of ignorance, one by one, so as to make the truth clearer.

It must not be thought, however, that knowledge is sufficient in itself—at least knowledge in the ordinary sense of the word. As Tennyson says, "knowledge comes, but wisdom lingers." We think that we know something, but we do not really *know* it, we are not really convinced by it, conquered by it, *until it forces us to act*. We use the word "knowledge" too easily. They alone know a thing who live it in their lives. So even the highest authorities on physiology may be unhealthy

through ignorance; they seem to know, while really their knowledge is on the surface. If it were true knowledge, deep down within them, it would be bound to produce a different life. If the Christian really knew what he says he knows, what he asserts in his 'vain repetitions,' he would live and would appear very differently. Real and vital knowledge, conviction that the unseen Father is all-loving and all-powerful as well as all-wise, could not possibly exist in a man without producing, inevitably, complete health and cheerfulness, complete absence of disease and dis-ease, of which mistakes faith, as the child of real and vital knowledge, can remove mountains.

CHAPTER LII

MONEY

"In human society, too much wealth or too much poverty is a great impediment. It is from the middle classes that the great ones of the world come. Here the forces are equally adjusted and balanced."—*Vivekānanda*.

"Money often costs too much."—*Emerson*.

"An empty purse fills the face with wrinkles."

IN a former Chapter we treated of money from the point of view of economy. Here we shall consider it in some of its other aspects, including the cases where deficiency or excess of it is an obstacle to health and to reform.

Too little money may lead to over-working and under-feeding. Too much money may lead to under-working and over-feeding. It is doubtful which of the two may breed the greater amount of discontent.

Poverty is obviously an obstacle to health, in so far as the poor person cannot buy nourishment (or does not know how to buy nourishment cheaply.) But, besides this, poverty generally brings worry and anxiety and grumbling, which are bound to produce an unhealthy chemical effect upon the blood throughout the system.

The remedy is not to be found simply in more money and more meals, but rather in few meals, in simple and nourishing meals (free from stimulant and irritant), in a study of, and steady walk within, the cheapest avenues to health, in better methods of work, in greater care and industry, and so on—as preachers, including some very rich and self-indulgent and unintelligent preachers, have preached from time immemorial.

Neither money nor the want of money is in itself to be regarded as an enemy to mankind. We hear terrible abuse of the huge American Trusts. The American

Socialists of the best type, however, look on the Trusts as a blessing. They say, for instance, that eventually the Trusts will lead to the management of huge spheres of work by the workers for themselves.

There are many ways, however, in which money is at present an obstacle to health, and the first of these is vested interests. Suppose that I wished to do away with the use of the flesh-foods, and that I pointed out how, if they were given up, and if people got their Proteid from other sources, the craving for alcohol might very likely disappear: immediately there would rise up against me a host, including many farmers, most butchers, and all those who are connected with the alcohol business. These vast masses of men are all threatened by the innovation, and they appeal to all sorts of motives; for example, they say England must support her colonies, she must buy meat from the colonies. If I urge that China tea is healthier than Ceylon tea, because it contains less tannin and less thein, again I go against vested interests: and I am told that we must patronise and help our own colonies. Why should we not prefer to help our own colonies of cell-lives within by demanding a healthier tea!

In England, and in America especially, we have to struggle against large interests if we would make people healthy. For neither country is a democracy ruled by the people. Both Governments are plutocracies, Governments by the rich. In fact, only the rich can afford time to devote themselves to politics. Either they are rich to start with, or else they become rich, bribed by the capitalists. This is a worse state of affairs than ours. But both countries are controlled or "bossed" especially by those whose money depends on customs kept as they are.

There is one advantage in this, viz. that reforms must start with individuals. Such reforms are better and more lasting than those which are imposed by Government. A reform carried in the teeth of a Government is far better than a reform imposed by a Government. America will reform long before England does, because it is a land of greater individual freedom. Individuals are eventually more powerful than vested interests. * If they cease to

and flesh-foods, alcohol, and strong tea, the capitalists who supply these articles will be nowhere. They cannot force individuals to take these things, even by lying Advertisements.

Besides vested interests, another obstacle to health is, excessive money. In New York we see the terrible craving for dollars, a craving far harder to overcome than alcoholism. I once met a man who had practically sold his life for money. He was in the grip of the money-grabbing habit. Instead of leaving his children just enough to keep them from poverty, and to make them work hard, or just enough to enable them to enter politics and to help the few brave men to purge politics, this slave would leave them too much. There would be no incentive left. Probably, either the father's terrible example would be followed, or else a life of luxury and extravagance would be preferred.

Excessive money works against health in another direction. It may be news to most English people that numbers of American millionaires feel their millions as a horrible worry and responsibility. They want to do good with it, but the ways of doing good are terribly hard to find. If it were simply a matter of giving huge sums to the poor, if that were the best way, I firmly believe that most American millionaires would adopt it. But this is the worst way of all. Other millionaires do not care for doing good. Their excessive money begets luxury and brain-idleness, or an excessive desire for more money. On the whole too little money seems a safer extreme than too much, if we only know how to economise, how to live on a few pennies a day; and if we only know the law of supply and demand. Christians neglect, more than all God's laws, the positive laws which Jesus laid down. He told people to seek 'the kingdom of heaven' first, for then they would get as much money as they wanted. 'The kingdom of heaven' is a bad translation: it gives altogether a wrong idea to most people. Jesus meant that every one was to realise purity and power within himself first, to realise that it was his only true self; those who realised this power would find the supply equal to the demand. It would

not be hard to produce hundreds of instances of those who live in this way. They know that the money will come if they live the right life in themselves, if they have confidence that the money will come. They have no desire for huge fortunes; they only want enough for their needs. Dr. Barnardo is one of the best examples in England. Most people regard him as an exception. It is better to regard him as one of the few in England who understand, and therefore command, the services of a regular law of nature.

Confidence in the power of nature to supply us with whatever we want cannot be born in a moment. We need to assert the truth to ourselves over and over again. Mr. Henry Wood's work, "Ideal Suggestion through Mental Photography," is worth reading because it is so practical in this direction. It tells how people may gain faith through a very simple means. The advice of the Church that people should have faith in spite of sight has proved most impractical. Church people, on the whole, have little faith: by their grumbling words and their anxious faces they are condemned in spite of their professions and their creeds.

But money is the greatest obstacle in the world if it becomes the chief aim. At the very best it is only a means towards an end. There are some for whom it may be far the best means. But it is never an end in itself; it has never yet satisfied any one by itself. It may be most desirable, and it may be indispensable, as an *instrument*: that is all.

Poverty also may be most desirable, and it may be indispensable as an incentive to self-control, patience, carefulness, understanding, sympathy, use of opportunities: that is all. Use determines all things: and the popular use of money or of poverty classes them among obstacles to health.

CHAPTER LIII

TIME

IF we have the wrong aim in life we are sure to find that time is an obstacle. I know a man who is always unhealthy, restless, and depressed. He is already very rich, but he works like a nigger to make himself ridiculously richer. At intervals he breaks down and is compelled to do no work—at least he considers it to be no work—for weeks together. When he consulted me, I advised him to try the simple foods and the plan of one or two meals a day. He said that he had not time to study the theory or to make the experiment; he was too busy with important matters. Even from his own point of view, he was already neglecting the one most important matter of money-making. For he could not make the maximum of money so long as he did not possess the maximum of health. Here was ignorance and want of proportion, especially as to time. A brief experiment of a week (he often had to spend a whole month in recovering health) would probably have brought him more health, more power for better work, and therefore for his sole desire, money-making. He said, however, that he had no time to worry about health. I could only say that in this case he would be sure to have plenty of time to worry about illness.

This man showed another ignorance as to the use of time. He thought that time spent in athletics and exercise was wasted; far too many people teach this in England to-day. Athletics might have taught him much that would have been useful for money-making: one could appeal to him through no other channel! Games might have sharpened his wits, and made him earn still more money.

And he showed yet another ignorance, ignorance about brainwork: as if it were all near the surface of a man. He did not know that there was a still wiser man within him; so he never allowed the way to it to be opened up. He was always thinking and acting consciously: he would not let his real brain meditate quietly inside. He would have regretted such meditation, such freedom from muscular tension, such repose of the body and of the conscious intellect, as "spiritual," and therefore waste of time. He did not know that this was more purely intellectual than his own work, and that it spelt economy of time.

Health is helped by the proper use of time, by quiet study, whether in the form of reading or of listening or of reflection about the various avenues to health.

He who would concentrate his mind must not try to concentrate it only a few minutes before some important business. To concentrate the mind, he must do away with any idea that there is time. Time must be thrown out of the thoughts altogether. Otherwise there cannot be proper repose. And so in order to acquire the art of using time we must get quiet practice during holidays, and when there is no particular thing to be done. We must observe and make notes of useful ideas, and put these into practice afterwards.

There is the same false economy of time found in the neglect of health as in the neglect of quiet meditation. Health—till it has been won—must come first and foremost in our aims. Even if we have to sacrifice weeks and weeks to win it, we must decide to sacrifice those weeks. To suppose that money-making has the first claim upon our time is the grandest of all obstacles to health and to reform. In the end the vastest sums of money will not be properly enjoyed unless we have health and—the result of health—long life.

In dealing with time, as in dealing with money, we too often refuse to sacrifice a little for the moment in order that we may gain much for eternity. Health of body—pure blood, strong blood, active blood—is only a means to an end, that end being the best possible self-development and self-employment. But it is an indis-

pensable means. How hardly shall they that are sinful enter into the kingdom of heaven. Every orthodox Christian admits this. But too few orthodox Christians remember how closely Jesus connected together sin and disease. With him to cure disease *was* to forgive sin; to forgive sin *was* to cure disease. He found no more difficulty in the one process than in the other. He could not imagine their separation. He sent forth his disciples for both purposes together. If we were to carry his practice and his beliefs to their logical conclusions we should say, "How hardly shall the unhealthy enter into the kingdom of heaven."

But, as it is, we say that there is no *time* to attend to the body. We are too busy. Let us once for all be candid; let us no longer pretend, hypocrites, that we are busy about our soul. How can we be truly busy about it and yet be neglecting the body which is its instrument, its expression, its image—nay, which *is* an integral part of the soul here and now: not merely its servant but its self far more really than the book is the self of the author—and the sermon the self of the preacher?

CHAPTER LIV

THE MIND OF THE CROWD, AND POPULAR FALLACIES

· We shall see below that the mind of the crowd depends largely on custom and education, especially in the spheres of health, medical education, religion, and, more generally, custom and authority. It is most important for legislators and others to understand the mind of the crowd, and to read such books as Gustave le Bon's, and such articles as the one in the "Humanitarian Review" for April, 1901. Le Bon points out the principles which Advertisements already have realised and successfully used, viz., that crowds are somewhat like our own sub-conscious minds. They do not reason logically or question the principles of action. They are influenced by *clear and dogmatic assertions*, especially if they be *repeated*, and if they come *from high authorities*, or from those who pose as high authorities. Otherwise the crowd follows custom and its own most obvious inclinations.

But the mind of the crowd is not like our own inner mind in other respects. It is the victim of more numerous fallacies. It is tempting to give a long list here, but space does not allow of this. We can only select a few of the most conspicuous.

Many people say that what is natural to one is best for one. By this they mean that what is customary is best. What is natural to one is not necessarily natural to nature. A novel called "Helot or Hero" shows how the instinct can be perverted. It became "natural" for the wretched boy in it to demand wine after a time. His true instinct is shown in the early Chapters, where he loathes wine. The wine is given to him without his knowledge, and by degrees the unnatural instinct is

developed. It then is natural for him to crave wine. A mother's love is natural to a mother; a relation's love is natural to a relation. But it does not in the least follow that such love is best and knows best. When people say "Do not expect success, and then you won't be disappointed," they mean this very kindly. They little realise how paralysing such ideas are. "I do hope you will get on all right" they say in a tone which implies "I am almost sure you will fail." This again has a depressing effect. It is accountable for a vast deal of failure. Yet most mothers imagine that because they love their children therefore they know what is best for their children. They give them quantities of sugar, which later on may develop the desire for alcohol. They make a thousand and one mistakes. And their sole answer is either that custom must be best, or that they, as mothers, must know best—far better than those who are not mothers.

Another fallacy which is fatal to good health is that illness is inevitable. I used to think that illness was inevitable, until I changed my diet; after that, so long as I kept to that diet, good health became inevitable and natural. That is to say, it became so *after* the change of one single condition. What would be the effect if we changed many conditions? This single changed condition raised me from the lower plane of being ill onto the negative plane of not being ill, and thence by degrees onto the positive plane of being well. People will not experiment. They take it for granted that illness must come. When it comes, it is regarded as something sent from the outside. It is not something due to their gross ignorance. They have an utterly wrong idea of illness, as if it were an evil. It is not an evil; it is an opportunity for greater health than ever before.

They have another fallacy about disease. They do not realise that a severe disease has been accumulating perhaps for years. There need be no sign of this disease, i.e. no sign which an ordinary doctor would detect. I have recently witnessed the case of a lady who apparently had been perfectly well all her life. At the age of

over seventy she suddenly suffered from a terrible attack of gall-stones. Some sudden shaking produced the attack; but the mischief had been accumulating for years and years. There can be no possible doubt of this. Yet not a single doctor had ever been able to detect the mischief. This shows how many of us are living over volcanoes! We will not be warned, we will not realise that health is being undermined gradually, and can also be re-built gradually. I have scarcely ever heard any one attribute a sudden attack of whatever it was to a prolonged series of mistakes in the past. It is always thought to be due to something in the immediate present—to be “bad luck,” “a terrible misfortune,” “such a sudden shock, poor thing,” and so on.

Even the few who do try some new way of living are apt to be victims of a fallacy. They have lived wrongly perhaps for ten, twenty, or thirty years. They try a new way of living, and they expect to get rid of the mistakes of all these years in a few days—or even in a few hours or minutes! It is the same with all efforts at reform. The first result of reform is to stir up opposition. The poisons of the body circulate in the blood before they pass out of the system. There is discomfort. The person forgets his many years of mistakes. He looks for a miracle which shall violate nature's laws. He says “This cure makes me feel ill; and, besides, it is not worth while to worry about health.” But as the old Latin saying had it, *si noles sanus curres hydropsicus*. As to worrying about health, the whole history of civilisation shows that what was at first done consciously and carefully—not necessarily anxiously—has come to be done sub-consciously and half-automatically.

It would be easy to quote a hundred minor fallacies—for instance the fallacy that when we feel hungry we must be empty. But I will conclude with the worst fallacy of all, a fallacy on which we touched just now, and with which we shall deal in the next Chapter,—that custom is the best possible arrangement. There is scarcely any fallacy in the world more fatal to health.

CHAPTER LV

CUSTOM AND FASHION

"You take too much for granted, you sons of custom."

"I appeal from your customs. I must be myself. I cannot break myself any longer for you or you. If you can love me for what I am, we shall be the happier. If you cannot, I will still seek to deserve that you should. I will trust that what is deep is holy."—*Emerson*.

"When truth is revealed, let custom give place; let no man prefer custom before reason and truth."—*St. Augustine*.

"Truth is a gem that is found at a great depth, whilst on the surface of this world all things are weighed by the false scale of custom."—*Byron*.

Vivekānanda aptly describes the Physiology of Custom in the individual brain, in the following words:—

"Every new thought that we have must make, as it were, a new channel through the brain, and that explains the tremendous conservatism of human nature. Human nature likes to run along in the ruts that are already there, because it is easy. If we think, just for example's sake, that the mind is like a needle, and the brain-substance a soft lump before it, then each thought that we have makes a street, as it were, in the brain, and this street would close up, but that the grey matter comes and makes a lining to keep it separate. But, whenever a new subject comes, new channels have to be made, so it is not understood so readily. And that is why the brain (it is the brain, and not the people themselves) refuses unconsciously to be acted upon by new ideas; it resists. The Prāṇa is trying to make new channels, and the brain will not allow it. This is the secret of conservatism."

Besides the brains of individuals, we must imagine to ourselves great group-brains in which all the brains of

all individuals within that group are like so many cells. The group may be small or large—it may consist of a family, a locality, a class, a nation, a race. It has been called "the spirit of the age." It exists not as a thing to be seen, but as a cause of effects which can have no other explanation. At times, in a crowd, we can sense it. Napoleon "sensed" the brain of the French crowds. Now most of us are the slaves of this group-brain. We let it manage and direct us. It "suggests" actions and non-actions to us again and again, and by its sheer insistence and repetition it persuades us into conformity, as if it were a great hypnotist. It gives no reasons. It has no need to appeal to logic. It simply says "Do this," and, unless we consciously and intelligently think for ourselves, and will for ourselves, we do it.

Few people to-day realise the effect of an atmosphere of thought. One may call it "imagination," but that does not lessen its power. The atmosphere is there just the same, whatever we call it, and its effect on a weak mind is no less paralysing or invigorating. We know well that, in a troop, a single brave officer will affect a large number of men by contagion. A cowardly officer will affect a large number of men in the opposite way. We realise this because we see it. We do not realise the effect of thoughts and beliefs, because we do not see thoughts and beliefs; at least, we do not recognise them when we see them.

It behoves us now to pass our beliefs in review before us, and to see whether we have any right to take so much as a matter of course.

"Knowledge has come to its end. We now know everything which is to be known"—that is the creed of each successive age. One of the most successful doctors whom I have met, absolutely denied that "Mental Science" could ever heal any one. He said that material Science had proved this successfully. He showed himself here singularly narrow-minded; he had not studied the question except from one point of view, and he had not sifted the evidences. He was content to lay down a hard and fast rule, although he had not travelled nearly enough to enable him to do this with any safety.

Those in authority always cry out that the present creeds and beliefs are right.

People take it for granted that a certain amount of illness is inevitable; they take it for granted that certain forms of illness are incurable. Why? Because a certain amount of illness is customary, and because it is customary to say that these diseases are incurable. This is one of the most terrible beliefs of the age, and those in authority are chiefly responsible for it. They use only a few means out of many. These few means generally fail. Then the authorities assert that *all* means *must* fail. Any one who cures the patient is a "quack." And people take it for granted that the authorities are right. Perhaps the people are just as much to blame as the authorities. Until they judge these by their results, the authorities will probably go on in their stupid old paths. One might mention many of these paths. They are used because they are customary.

We have come to regard atrophied persons *as matters of course*: we have seen them so often. They do not seem to call for any remark or explanation. They are considered normal! We walk along the poor streets of a city, or we walk into a large business-house or factory, and we see monstrosities—absolute freaks—without an atom of surprise or indignation. Why? Because this is *custom*. If it were customary and usual for all people to be trained and educated physically and mentally and morally, not by mere strength-developing apparatus, but sensibly and by simple and gentle means, I believe that, within two generations, three-quarters of these far from comic caricatures would no longer exist.

More generally people take for granted their own low standard of health and intelligence, because it is not exceptional in the world. In fact, the Church tells them to take it for granted. "There is no health in us." That is the sort of confession which every one is supposed to make daily. Few confessions can be more unhealthy. If people in a low state of health, and of intelligence, and of morality, consider even this low state to be natural; can we wonder at the effect? How

often we hear people say that they are doing well enough as they are, and have no need to change. This fallacy I have exposed elsewhere. No one can estimate his own powers until he has put himself under the best conditions. Although I am reckoned very healthy now, still I never flatter myself that I am doing "well enough"; I expect to go on improving my health and my intellect by improving my conditions.

It is a grand error to take this low and customary standard for granted. It is common to hear others argue that with this low standard you are doing "excellently." But you cannot decide whether you are or are not until you have tried new means and ways fairly for yourself.

With regard to custom and fashion, Philip Gilbert Hamerton said :

"All who need to keep their minds in the best possible condition ought to have resolution enough to regulate their living in a manner which experience, in their case, proves to be most favourable. Whatever may be the authority of custom, a wise man makes himself independent of usages which are impediments to the best activity."

Hamerton afterwards speaks of "a patriotic deference to the customs of your country." We may add that, if you find a certain way of living to suit your health and therefore your spiritual life best, your duty to keep to that way is far more imperative than your duty to oblige your country, or your host or hostess. Indeed, if your host or hostess is not satisfied when you say that such and such things seem to injure your health and to make you uncomfortable, then ignore him or her. The sooner they learn the importance of the personal experience of each for self, the better it will be for them and the guests as well. I find, however, that so long as I keep healthy and in good training, the host and hostess refrains from argument and complaint. What argument could they produce that would be worth anything against my proof that I am—to all intents and purposes—perfectly well?

It is customary for a person to seek a doctor when he

or she is ill. It is customary for the doctor to write a prescription, or to recommend a holiday. It is customary (for the patient who can afford it) to take the drugs, and to rest, and be fattened like a pig, and then to go back again to the old conditions and the old way of living. It is customary for him to take four meals a day, none of which four meals are, as a rule, properly selected—or properly eaten—or properly digested—or properly enjoyed.

But who could give the full list of customs that militate against health?

Let us consider our clothes alone. There are our boots and shoes, which distort our feet, as do our socks and stockings. For many ladies there is a terribly unhealthy corset. For men there is the black hat, which is in itself responsible for a deal of harm.

Then the daily hours are illogical. We do not adapt our hours to the time of year. We rise and go to bed at uniform hours, regardless of what nature dictates. Hence artificial light and its results (including expense). We miss the best parts of the day in summer, especially the early morning. In the winter we get up at a time when we should be in bed; we sit up at a time when we should be in bed also. Surely nature did not send us darkness at different times in order that we might ignore it.

Then, again, how little ventilation there is in trains, and indeed in nearly all public and private buildings. It is customary that, if one person wishes to have the windows shut, those windows shall be shut. The ninety-and-nine people must suffer for the one. How much better it would be if we had open-window-compartments in trains. We have smoking-compartments, why not have ventilation-compartments, the windows to be shut of course if it were raining, or if the train were passing through a tunnel?

One power and stronghold of custom is the objection that any change would put an end to social life. No good change can possibly do this. Every good change will eventually bring a better social life, even if for the moment some useful social fashion be prevented. Re-

forms must start with the individual. If the individual is right, then the reforms will themselves become custom and fashion, and people will look back upon the old custom and fashion with contempt if not with incredulity. "How could men ever have been so silly?" That is the way of the world. But the wise man lives for the future. He anticipates what will be custom and fashion, and he holds firmly to his prophetic instinct. The crowd is bound to follow him in the end.

Customs are, as we have seen, upheld by those who are interested in them; for example, by butchers and wine-merchants, and by those whose wealth depends on the existing state of things; and whose wealth gives the greatest power in the land. Customs are also strengthened by education, of which we shall speak in the next Chapter.

CHAPTER LVI

EDUCATION

"Can we claim a high degree of civilisation when probably nine-tenths of our population suffer from diseases brought on by obvious violations of simple health laws."—*Dewey*.

"That man has a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logical engine, with all its parts of equal strength and in smooth working order, ready, like a steam-engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to a halt by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to love others as himself. Such a one and no other has had a liberal education."—*Huxley*.

THE ideal education will fit a man to adapt himself to and to enjoy, and to use to the real advantage of himself and others, any conditions and circumstances in which he shall be placed. That is the criterion by which we must estimate education. The world has never yet seen such an education. Perhaps certain schools in America,—not well known to the English public, yet well worth knowing well—come within a reasonable distance of the ideal. Groton School may be cited as an example. Yet elsewhere, even in America, we seem to be as far from the ideal as ever. While nature teaches us that the body should be well-developed before the intellect be crammed with words, our first care is still for the word cramming. Even religious matters are taught as words.

"We need to contrast Greek boys with American

boys in their manner of training, in their schools, in their play, and in their whole order of living.

"The education of the Athenian youth consisted of play and games, of the repetition of poems, and of physical feats in the open air. His life was a perpetual holiday. Of work and toil he knew nothing.

"The lad of to-day struggles to acquaint himself with all the culture, history, science, languages and literature that have appeared in the last two thousand years. When we consider his life from its early school days until he leaves the college, the weary hours of study, the endless memorizing and forgetting, the constrained positions, the confinement; the novels and newspapers he must be prepared to converse about and criticize; the lectures he is compelled to listen to and analyze; the strife and competition for bread; the worry and the concentration of work, when we think of these things, we wonder not so much at modern nervousness—better "nervelessness," perhaps—but at the extraordinary adaptability of the human frame to adverse environment.

"For children in this growing period need sunshine, pure air, good digestion, large lung-capacity, nutritive, non-irritating food, and good circulation. They need these far more than they need stuffy schoolrooms, in which they learn compound fractions, and the names of all the rivers of South America, and the highest peaks of the Himalayas."

This is how Mr. Dudley Fulton, writing in an American Magazine, criticises modern American education. And, in spite of some inaccuracies about the Athenian youth, and some exaggerations about the American youth, on the whole his criticism is sound.

It would be easy to write volumes on the Commissions and omissions of education, and thousands of volumes have been written. Women, for example, are not educated with regard to health; they are not told what one must eat in order to nourish the body, although they should know such elementary facts before they are allowed to nourish their own bodies, and the bodies of their families. In view of their utter ignorance, we leave them far too

much to manage. They should also know how to dress healthily, how to take exercise, and so on; but this is just what they are not taught. And as to the duties of motherhood—this they are supposed to learn when they have become mothers—not before, we are so genteel.

Over our whole country there is little or no education about the ways in which other nations live. Hence we get silly ideas like the idea that the simple foods are "a new craze." The man in the street and the man in the mansion are ignorant that the majority of inhabitants of the world still live on the simple (fleshless) foods, and that the Greeks and Romans at their best lived on them.

The masses get no physical education whatsoever; most of that which is offered to them in books on physical education, is radically wrong; for instance, most exercise-systems have absolutely no firm foundation. Some scientific principles, such as that of fast-full movements or slow relaxed movements, should be publicly adopted as part of our national education and institutions. It is far more important for us—individually and nationally—than military conscription, than any one or even the sum-total of things which are at present supposed to be taught in our schools.

Vested interests stand in the way. In order that useful subjects may be rightly taught by the teachers, useful subjects must first be rightly learnt by the teachers. That is the fatal objection. Masters would rather use up their energies on unprofitable traditional subjects and methods than make any change. Their groove is deep, and they are too lazy to climb out of it.

As to the methods, they are fundamentally wrong. The spirit of them is to reproduce the ideas of some authority, generally some old authority. There is no experimenting, no originality, no free self-activity. No practical use is made of the accumulated information. It would puzzle Solomon to find any use for it.

It is only on a few occasions at the very most that we need any of the information usually acquired during school "Education"; as to the training by which it is acquired, it is chiefly training in memorising rather than in understanding and using the information. But real

health, including pure blood, strong blood, active blood we do need on *every* occasion, at *every* moment of our lives.

We neglect these subjects, and, therefore, "except to the perfectly normal mind, the lesson of bitter experience must precede all thought of taking care of one's health."

Religion forms part of our education, but it has scarcely any allusion to physical health, except the law of moderation. This law of moderation when applied to spiritual health is shown to be utterly ridiculous. Moderation in all things would include moderation in sin. "To sin a little is pardonable, only you must not sin much." The teachers and exponents of religion leave the question of health to the Medical Profession. Let us therefore see what the average medical education is.

CHAPTER LVII

MEDICAL EDUCATION

"Anything that is secret and mysterious should be at once rejected. The best guide in life is strength. In religion, as in everything else, discard everything that weakens you; have nothing to do with it. All mystery-mongering weakens the human brain."—*Vivekananda*.

"Notwithstanding *materia medica* may be respectable and 'regular,' the logical assumption is fallacious. It lacks an exact and scientific basis. It is an antiquated experimental system of modifying and dealing with results. It *might* be reasonable, provided that it were conclusively proved that the soul (man) is merely a function of body. Its philosophy can only be justified by the assumption that such is the case. Many dogmatic formulas and theories have been built up, and when they have become hoary and respectable, it has been assumed that if any facts did not fit them, so much the worse for the facts. They were at once waived aside as unworthy of investigation. Whether or not it were possible, everything had to be bent to conform to what Authority thought truth ought to be."—*Henry Wood*.

"By their fruits ye shall know them."

"IN the general criticism of a 'system' there is no disparagement cast upon the honesty and ability of its professional exponents. It has been handed down, and they cannot be held responsible for it. As rapidly as is practicable, they are outgrowing its limitations. As a rule, they are professionally much in advance of their creed, while for the *personal* qualities of devotion, self-sacrifice, honour, and courage, they are the peers of any other class or profession." These words of an American scientist express my own point of view. It is not the individual doctor that I wish to criticise, but the general methods of doctoring.

Neither can I possibly go to the extent to which many "Natural" healers, Christian Scientists, Mental Scientists, and others have gone, when they have denied

that any single drug has ever helped to cure any single person. Experiments of Professor Gates at Washington seem to show that certain drugs do affect unicellular organisms favourably, giving them, for example, an appetite for foods which before this they had refused. The power of a drug to restore the natural balance of the system and the free and strong circulation of the blood, for the time being, cannot be denied by any one who has eyes to see, or feelings to feel. And the temporary restoration of health may be just the very thing which nature is needing—the starting of her wheels which now she will continue to move quite easily by her own unaided force.

Nevertheless, it is only right that we should listen to some words that doctors have spoken about their own class and trade—for a trade it is. And until we regard a doctor as a tradesman, and until we go to a doctor for the same reason for which we go to a grocer—viz. that he gives us good and useful things at a cheap rate—we shall deserve all that we receive: and that will perhaps be drugs, of which no one yet can estimate the full effects, even when they are taken singly. And their full effects when they are taken in various quantities, and in various combinations, and under various conditions of body, mind, and environment—who shall tell them?

Out of a large number of 'confessions' I have selected a few from the writings of Dr. Dewey, who for many years was one of the most ordinary and orthodox of practitioners. Other quotations will be found in "Muscle, Brain, and Diet" (Sonnenschein, and the Macmillan Co., New York).

"There are some who believe that doses go into human stomachs to travel the rounds of the circulation, and finally drop off at the right place for either patchwork or original work."

"A spare woman came to her bed the victim of habitual bromidia and chloral, invited by severe headaches. The treatment of this case was as follows:—Whisky every hour, milk every other hour; every night, corrosive medication and powerful brain-sedative, which would have paralysed digestive energy for many days.

There was not an hour during the twenty-four in which there was not dosing either to cure the disease or to sustain the system. The average quantity of whisky was six ounces daily, and of milk, nearly a quart." [This, and many other cases, Dr. Dewey completely cured by the Fasting-plan].

"As the years went on, my faith in remedies did not increase; but I had to dose to meet the superstitious needs of the people.

"The features of my hospital service that impressed me most were the post-mortem revelations, and the diverse treatments for the same disease. Post-mortem examinations often revealed chronic diseases whose existence could not have been suspected during life, and which yet had made death inevitable."

With regard to the cures which are so often attributed entirely to the drugs, he writes:—

"Most of the cases of disease that fall to the care of the physician are trivial, self-limited, and rapidly recover under even the most crucifying doses—Nature really winning the victories, the physician carrying off the honours."

The tendency to abandon the empirical and drug method, and to try simpler and cheaper, and more natural remedies, is slowly gaining ground with the best members of the profession. But the rank and file still remain comparatively unaffected. Drug treatment (or some other expensive prescription) still prevails, even when it is combined with the recommendation of open air, or massage, or hot or Turkish baths, or rest.

This attitude of conservatism was well illustrated by a report on the claims of Mesmer, in Paris, in the eighteenth century. Benjamin Franklin was a member of the Commission, which was composed of physicians and members of the Academy of Sciences. This Commission confessed that the effects of mesmerism were wonderful; they referred these to the imagination of the patients; they concluded that the subject was not worth a further scientific investigation.

If imagination really healed the patients, who undoubtedly were healed somehow, then the decision to

which sensible people would have come, was that imagination is a subject worthy of investigation. The attitude of the medical profession is not vastly different to-day.

As Dr. Babbitt aptly says, "While physicians are doubtless as noble as any class of professional people in the world, and perform many self-sacrificing deeds for the good of the suffering (for some of which deeds they never expect any pay), yet, as with other classes, some of them have their selfish and hard side. While the grand natures among them are rejoicing in the newly discovered (or re-discovered, or scientifically proved) power of so-and-so, yet it is very common for practitioners to turn from the idea almost without examination, and to exclaim, 'fanaticism,' 'fad,' 'humbug,' 'quackery.' Why do not all physicians realise that, if this be a new cure, then the chief use of it will still be in *their* hands; that after all they will not lose so very much money?" The plea is excellently to the point.

The one unpardonable remark of the physician who hears of a newly discovered [or newly re-discovered] method which has been accompanied by success in two or three cases, is that "*the matter is not worth investigating.*"

A scarcely less pardonable remark is: "It may suit you, but it certainly won't suit others." Perhaps it will not suit all others; but precisely how many will it suit? How can we possibly tell beforehand, so long as there is no radical reason (except novelty) why the method should fail? You take too much upon you, you sons of Text-books! I do not speak of all doctors, only of some. For the medical profession has its share of heroes, and an utterly uneducated public is not an easy beast to tackle.

Now the root of the mischief lies in the fact that the medical profession is supported by Government and has the monopoly. An American physician, one who combines the free use of Suggestion with a sparing use of drugs, electricity, massage, etc., puts the case for the Suggestion-practitioners thus:—

"Do any of these professed healers, who are otherwise reputable offer to impose their services upon their opposers or their families? Are they trying to have laws passed to force people to depend wholly upon them and their practice and nobody else? Do they forcibly treat people that don't want their services? Are their manipulations and suggestions such great calamities in the community as to endanger the lives of the people, like chloroform, chloral, cocaine, morphine, such as we, as doctors of medicine, use? No; but, on the contrary, it has been found that their practices are absolutely safe. Then, what is the matter? It is simply this: These "innovations" are actually curing hundreds of people of serious ailments that the ordinary methods of the best medical schools in the country have absolutely failed to cure; and now should we, as doctors of medicine, cry out, stop thief, stop? And should we invoke aid from the laws of the land to stop them from curing people for fear they may rob us of our business?"

There are several remedies at hand for this unsatisfactory state of affairs, but none of them are likely to be adopted. First we might have the Government inspection of doctors, who should not be allowed to practise until they themselves are healthy. Public School athletes would form useful members of the examining staff! Those who were unhealthy might still be allowed to write books of research! Among the tests of health would be physical activity and endurance, and cheerfulness. A further test should be open-mindedness. Imagine the condemned doctors actually studying health instead of disease, so that they might be allowed to receive their fees once more.

Another plan would be for the public to agree to pay its doctors only so long as the doctors succeeded in keeping the public healthy. I know several 'quacks' who would not mind practising under such conditions. It rests with the public, not with the medical profession, to insist on such conditions!

The whole medical education is wrong. We cannot gain health by naming the disease, or indeed by emphasising disease at all. Nor can we gain health by removing signs and symptoms without treating the cause or causes.

"And if one person chooses to trust the forces he thinks he can get from drugs to relieve his ailments, why not permit another to trust to what he sincerely believes he can get from mental or mind forces for the same

purposes? Is it more wonderful, is there anything more unnatural about it, for an occasional patient to die under mental methods of treatment than for hundreds of people to die daily under the most popular medical skill of the land? Do we, as doctors of medicine, cure all of our patients? Look at the death list in the paper every morning. Who signs the certificates for all these deaths? Doctors of medicine of course. Then why trust everything to them and their methods, and decry and ostracise all other means of cure?" No stream can possess purity unless its fountain be pure. There is no exception to the rule that to modify or correct any effect we should address ourselves to the cause.

Another argument against the study of disease rather than of health is that "it is better to study health than abnormality, because all thought-pictures press for outward expression. To advertise and emphasize disease by dividing, subdividing, and multiplying its phenomena, and by giving it formidable and (?) scientific names, is the mistake of the ages. No sculptor or architect would ever make any progress towards perfection were he to spend his whole time in a study of imperfect and deformed models. The quality of thought sent out by pathology only adds to the burdens which already press heavy upon humanity. It is a well-known fact that medical students are often subject to attacks of the special disease which they are studying. A formal diagnosis often stamps its unwholesome verdict upon the patient. He sees the specification, accepts it, embodies it, and thus fully fills in its outline."

Moreover, as a successful American doctor says, "These physicians, although able, learned, earnest, and scientific, have been utterly misled as to the nature of disease. They have considered disease an organized enemy and positive force which has taken up a position within the body, and is carrying on a warfare with the vital powers; and the legion of heroic remedies (so-called) which orthodox physicians have prescribed and are prescribing for suffering invalids are the shot and shell hurled at the invisible enemy, in the hope of dislodging and expelling it. Not understanding the law of

cure—that there is always coincident with life a tendency towards health—these well-meaning physicians have accepted a recovery made in spite of their medicines as the result of their (so-called) remedies.”

We must distinguish carefully between surgeons and physicians. The former are seldom called in until some mischief has shown itself more or less obviously; they are seldom asked to foresee or to prevent disease. The physician, on the other hand, is being perpetually consulted. It rests with him at present to tell the patient what to avoid. He ought to regard quite a small sign not merely as a thing to be removed but also as a hint that something may be wrong in the *general* way of living. Will he never learn that, if a person is in such a state that a small stream of fresh air will produce a serious cold, and that if the person, after the cold has gone, continues to act as before, then that person will tend to renew that state in which disease can once again attack the system?

Yet even surgery, which is far ahead of medicine, and is of great value at the present day, often works on the same principle, viz. that it removes a symptom of an effect rather than a cause; at least that is the general rule.

There is much to be said for drugs, so long as people have faith in them. There is little to be said for the encouragement of the popular notions as to the origins of disease.

“Human pride naturally seeks for the causation of its ills from without. It is interesting to note the prolific ingenuity which shifts all responsibility upon external things. One would naturally conclude that He who made the air, water, climate, heat and cold, cloud and sunshine, had made innumerable mistakes. These elements are often regarded as unfriendly, and they have a variety of deadly qualities gratuitously linked to them by human ignorance and perversity.”

But the great objection to medicine is that it does not *anticipate* disease: it is not prophylactic. Hundreds of people who have gone to physicians have been told that they have nothing wrong with them. This means, I suppose, that the doctor has detected no disease which he considers important. Then the doctor will

perhaps say: "All that you need is a tonic." He gives a certain drug, and he takes his fee. He has not been taught to restore health; still less has he been taught to preserve health, so that it shall not be lost at all. He has been taught to name disease, and even that he has been taught badly. The same person may get different opinions as to his disease from different doctors. A relation of mine recently had no less than four absolutely irreconcilable verdicts among those which were offered by six costly physicians.

But the public is more to blame than the doctors. If it *will* go to people because they have authority, and not because they heal, then let it take the consequence of its slavish stupidify. Position in the world is little: results are everything. I have even known a lady continue to patronise a doctor because he was so old and so kind, and she hadn't the heart to hurt him. This lady preferred having the heart-disease to hurt herself.

The ignorance of the public is as fatal as the ignorance of the doctors. But still it is not sufficient excuse for the doctors to say, "People demand my treatment, and I must earn my living somehow." I firmly believe that if the long and expensive medical education on disease were altered to a six months' course on health, it would be far more effective. The course would consist of a simple and untechnical study of health, and its causes and conditions, not of a heterogeneous and technical study of disease and its symptoms and names, with the names of the various parts of the body, and the various chemicals that can be received by human organisms without immediate death.

Such a course would include the whole range of cures that have proved successful; and certainly among them would be Suggestion, and Self-Suggestion, which are healing their hundreds and thousands in America, with small expense, and without bad after-effects, as far as we know. Self-Suggestion (Chapter XXXVI.) would aim at anticipating and preventing the chance of disease. So would scientific exercise, e.g. the fast full movement system. So would nerve-training (as taught by Miss Call and Mrs. Archer).

Then again, there would be the study of the German *Naturheil* methods—their water-treatment, their air-, light-, and sun-treatments, their heat-treatment, their electricity-treatment, their diet-treatment, and so forth.

In fact, whatever had been *successful* would form a part of their study. The *Lebenswecker** (Chapter XXX). would have to be included. They would have to examine causes, and find out what proportion of patients who had been condemned to death by the medical profession had been restored to health by this means. Pathology need not be neglected altogether. Thus Haig's Uric Acid theory should be investigated. Students would examine the theory, the method of treatment, and the results, including the proportion of the cures to the failures, and including the state of health before the cures began. It would be a simple task to analyse the blood of certain diseased people in order to find whether there were "uric acid" in it; and then, in case Haig's theory of the connection between "uric acid" and disease were supported, with his theory of the sources of "uric acid," then the doctors should warn the public against "uric acid" foods. A study of anatomy, physiology, chemistry, and pathology is not enough. Jesus, the most successful healer of all ages, showed no deep knowledge of any of these subjects. He showed a deep knowledge of the principles of prayer, and of virtue, and faith, and of the principles of Suggestion, which have been stated elsewhere. That was enough for him. But I know not a single certified doctor who follows in his steps. I believe there are some (with whom I am not personally acquainted), but the great majority of doctors close their minds against such means, so terribly inadequate is their education in method and research.

Besides this, the doctor in his course should try upon himself a certain number of experiments of a gentle kind. If he learns that imagination has healed its thousands, let him try on himself the effects of imagination.

It is time that medical education included the study of the mind, and of the spirit, and did not delegate the latter entirely to religion, for, as we shall see in the

* See Additional Notes.

next Chapter, religious education is almost as backward as medical education. The doctor should know something about the mind and spirit as well as about the body, and the clergyman should know something about the body and its material environments.

CHAPTER LVIII

RELIGION *

“Man’s way to find God, and all God-like wholeness, is through the Christ in himself. The Church early lost the apostolic life and healing power, because of the substitution of ecclesiastical and external authority for the inward oracle and divine illumination. She exchanged transcendent power, vitality, and all their outward expressive attestations, for external ceremonialism, pomp, and ritual, and was thus shorn of her primal strength. She still clings tenaciously to the local and historic inspiration and experience. Therefore, her *life* is in the past—orthodox religion has meant well, but, relying upon its supernaturalism, it has disregarded *orderly law*.”—*Henry Wood*.

Since the time of Jesus and his disciples, there has prevailed the most ignorant and fatal division of labour and specialisation in the province of physical and mental healing. “Who runs may read,” that the work of Jesus was both to heal the body and to teach religion, to give life and to give it more abundantly, not only to the mind and spirit, but also to the blood. Did he mean that he alone was to combine those two functions? Did he say that he alone could both heal and preach, or that others could heal only while he himself lived? Or did he say that there was nothing which he did which others should not also do? Did he tell people that his way of life was the best, or did he tell people that they were only to imitate sections of his life; that they were to be *either* healers *or* preachers, but not both?

Why should clergymen not heal the sick to-day also? Are the laws of nature changed? Is science less far advanced than it was? The general tendency of orthodox religion is against a thoroughly healthy life in this world here and now. It makes a future life

* See Additional Notes.

(with a spiritual body, or without a spiritual body) everything; it does not tell us that we shall ever use any product of this body again when we have died once.

Orthodox religion does not make men evolve and express through their bodies the divinity within them; it does not tell men that the divinity within them includes perfect health; that it is at present latent in man, and that the duty of man is to realise it, to make it permeate and vitalise his whole being. It rather encourages men still to despise and to mortify their bodies, instead of to honour and to vitalise them.

Physical health it sets on one side, leaving it to the medical profession. As we have already seen, practically its sole dictum with regard to health is, "Moderation in all things." And so it does not condemn stimulants or noisens, if only they be taken "in moderation." It does not urge people to find out what are stimulants and poisons, and what are not. The advice of the average clergyman, with regard to health, might be summed up in the words, "Take a little of anything; do not ask questions. If it be poisonous, do not take much of it. If it be beneficial, do not take much of it." Many ministers ignore the best forms of recreation as essential to health and spiritual life; at least they ignore them on Sundays; and on weekdays recreation is almost impossible for the majority. On Sundays it is condemned by most orthodox clergymen. I heard of an instance the other day. A clergyman complained that in the afternoon he found the young men of his parish standing outside, and (in intention) going inside, the village public-house. What could he do? A friend of mine suggested a cricket-match. The clergyman said that this would be desecrating the Sabbath. That is the kind of person to whom we leave the care of our spirits.

Economy also is usually kept out of consideration—especially economy in the most obvious departments, as in the department of food. That is apparently none of the Church's business. The Church cannot pretend that school or home or the medical profession teaches economy. It admits that no one teaches this. And yet

the relation of economy to physical health and therefore to mental and spiritual health is vital, for without economy there must for most people be worry, and with worry, as Elmer Gates has shown, there cannot possibly be full health.

If the clergy do not show people how to practise economy, they might at least show people how to develop their intellect, so that they may find out the best ways of living, apart from prayer and praise to God. But they seem the last people in the world to encourage open-minded criticism of present customs. If they say to the people, "You must accept authority, our authority, unquestioningly," what wonder if elsewhere people extend this rule, and accept authority unquestioningly in matters where they have a perfect right to decide for themselves? Orthodox religion says, "Our customs are the best, they cannot be improved upon. We will not change one word of our Prayer Book, although there is in it a vast mass of statements that none of us can justify." And so the people get a habit of mind; they follow custom elsewhere; they follow unhealthy custom; they are unhealthy—in body, mind and spirit. For how can we separate the three? They interpenetrate and interpermeate.

One might have imagined that, in spiritual life at any rate, the clergy would have shown some sense. Yet what do we actually find? Do we find that they study the ways that Jesus used? Not in the least. In spiritual life they almost ignore the power of Suggestion, especially of Self-suggestion. I have never heard a single clergyman advise anyone to practise Self-suggestion of a healthy kind, such as Jesus used when he said, "The Father and I are one," "All things that the Father hath are mine." Instead, most of their Suggestions and Self-suggestions are of a quite morbidly unhealthy kind, the type being, "We are miserable sinners; there is no health in us." The effect of this frequently repeated assertion upon the victim has been proved chemically. Such "Suggestions" oppose vigorous health of spirit and mind as well as of body. How far more likely to produce the thrill of energy and of self-respect is a

Self-suggestion like the following: "My soul is not merely *my* soul. It is also God's emphasis of some special phase of his own nature: it is the attention of God fixed on some object." But such a Self-suggestion is the work of the New School of thought. It has not the sanction of the Church. Let its fruits be the most pure and excellent; yet till the Church incorporates it the people must wait. It remains anathema.

The constant attitude of orthodox religion towards modern scientific research about health is not merely neutral; it is antagonistic.

Under the heading of religion we might consider the religion of increasingly large numbers of Western people, viz. the religion of "Christian Science" and its sisters. These people do a great deal of good in ennobling man, in lifting up his ideas of himself. Their commonest mistake is that they say that the cure is due to *their* special theory and practice rather than to the general principles underlying all true religions and practices. They also ignore the hereditary beliefs of the people, for instance the belief in the power of drugs. And they hope to change all in a moment. Therefore they generally utterly fail to affect the orthodox. They fail also because the orthodox oppose the healing of the "Christian Scientists" and others by what are called Counter-suggestions. In some places Jesus himself could do no great works of healing because of a similar unbelief.

In spite of this, these "Scientists" still go on claiming that their methods will always succeed. They forget that even Jesus himself could not heal when the surroundings were unfavourable.

And they draw wrong deductions. They seem to think that because their way is often valuable nothing else is ever at all valuable. Therefore they often omit the physical helps. I do not merely mean drugs, but also the simpler means such as this book has set forth. Jesus himself had to be careful in physical matters, as when he retired to rest in solitude, and when he fasted.

Yet we must remember that the evidences of "Christian Science" cures are overwhelming, and that, too,

although the science of mental healing is still in its infancy ; that its failures in spite of this are perhaps as one to ten in proportion to the failures of the medical profession. And let us remember that the medical profession has the advantage of the first attempt, with faith on the part of the patient, in nearly every case. The "Christian or Mental Scientist" has to wait until the certificated doctor has failed.

Every religion is an obstacle to health, in so far as it shuts itself up against the truths of other religions. Orthodox Christianity shuts out the truth of re-incarnation. Thus it loses one of the general motives that might induce people to be healthy in their bodies, viz. the thought that, as we make our bodies here and now, so we shall have them hereafter ; the thought that every mistake, as well as every step in the right direction, shall count somewhere, somewhen, somehow. It and most other religions shut out the doctrine of absolution. Christianity says, "My sin is ever before me." Absolution says, "My sin is now behind me, and away from me, walled off from me. What I have done rightly, I still have : what I have done wrongly, I have no longer." If only the person begins a new life afresh, then such a doctrine is invaluable.

The attitude of orthodox religion towards disease is utterly false. It leads people to suppose that they are not responsible for mistakes which they make through ignorance. Drunkenness it admits to be a sin. Gluttony it admits less absolutely. But what of gout ? Future ages will probably class gout with drunkenness. It will class here also pessimism, and other signs of impure blood. I believe that the pessimist and the drunkard stand on the same level. Both are what they are through ignorance, both need more intelligence, more knowledge of the truth. Neither really desires to be as he is. How on earth *can* he ? Each would rather be healthy. Who would not ?

Religion as yet lacks proportion. It condemns a few things out of the many which it should condemn. By condemning the rest, it gives them a kind of sanction. It should condemn ill-health as a sin. Why it is a sin, as much (or as little) as unorthodoxy is, we shall see in the Chapter on "Responsibility."

"The first sign that you are becoming religious," says Vivekānanda, "is that you are becoming cheerful. When a man is gloomy, that may be dyspepsia, but it is not religion." Orthodox religion is gloomy. It is a religion of black clothes and sanctimonious self-repression. "Let us heartily rejoice in the strength of our salvation," "O be joyful in the Lord,"—these are mere words. I have carefully watched the expressions of thousands of faces in various churches throughout England, yet never have seen any single person "heartily rejoicing" in Church. Surely no one could conceal such a feeling if he really were possessed by it, could he?

And even if we, as a nation, are too self-contained to be joyful, and cannot go beyond the stage of *singing* that we are joyful, yet at least we need not take our Church Service like an old-fashioned dose of medicine. If our religion does not cheer us, and serve as an invigorating tonic for week-day work; if it does not serve as a help to robust health of body and intellect; then it stands self-condemned. "By their fruits ye shall know them," is as true of religions as of thorns and fig-trees. "Realisation is real religion, and all the rest is only preparation—hearing lectures, or reading books, or reasoning, is merely preparing the ground; it is not religion. Intellectual assent and intellectual dissent are not religion." Religion is to be judged by its effects on any and every department of life—and therefore by its effects on physical health—on physical activity, endurance, versatility, promptitude, strength, beauty, and enjoyment of life. Against such there is no law—against such there can exist no true religion. Whatever goes against these physical virtues, whatever does not concern itself intimately with them, is a spurious counterfeit.

CHAPTER LIX

SLACKNESS AND APATHY

SLACKNESS is a very serious obstacle to reform. It is not exclusively due to apathy. The person who is ill may fail to try any avenue to health because he despairs of success; had he some faith he might make the effort. But the doctors do not tell people about these avenues. I could easily collect the names of hundreds of doctors who ~~habitually~~ prescribe drugs still. After these have failed, they tell the patient that there is no hope. I should be afraid to say how often this verdict has been pronounced by ignorant practitioners, who have only tried one single class of cures, those of the Pharmacopœa.

How can slackness be removed, whether it be due to despair or to a kind of paralysis of the will?

I tried the experiment not long ago of making myself slack by tea and alcohol and other means, in order to find out in what ways I could most easily overcome the slackness without a prodigious effort of will. I waited until I felt slack, and then, without altering the general conditions at all, I merely tried one or two helps which seemed likely to be *feasible* to most people.

At least twice a day, i.e. in the early morning and just before going to bed, I stood or walked about absolutely naked for an hour in my bedroom, with the windows open, and only thin, white gauze curtains across them; I practised slow and deep breathing, and went through a very few brisk exercises, followed by plenty of massage. Then I washed, finishing up with cold water and vigorous rubbing of the feet for five minutes. At night, before going to bed, I added the muscular relaxation (lying) exercise on the floor. On

each day, not only just before I got out of bed, but also just before I went to sleep, I repeated a number of Self-suggestions.

These helps succeeded in counteracting the causes which had produced slackness. But of course I should be far from guaranteeing them; they are worth a trial. If they should fail, then, rather than that the slackness and depression should continue, I should recommend the busy man to take a little of whatever removes the feeling for the time (say tea or coffee), and to proceed straightway to practise some such method as the Two-Meal or even One-Meal Plan, with Slow Eating (Chapter XV.), but with plenty of Proteid. This will interfere very little (if at all) with his daily work; and he need not content himself with this, but may try other avenues as far as he can.

The one fatal thing for ~~him~~ to do is to say that he will never be any better. How can he tell till he has tried these avenues?

CHAPTER LX

HEREDITY AND SELF-DISRESPECT

"This human body is the greatest body in the universe, and a human being the greatest being."—*Vivekananda*.

"Health is the touchstone of life. It is the vital principle of happiness. In a general, far-off, indefinite way we are ready to admit this. But we do not make it personal. We do not say, "*My* health is the touchstone of *my* life, the *vital* principle of *my* happiness." We do not even think this. We have learned to look upon our state of health or disease as an inheritance from the gods, a dispensation of Providence, something with which our personal conduct has no more to do than it has with our height or the colour of our hair. We simply endure or enjoy it, perhaps grumble about it, as if it were a hump or a legacy."—*Mary Henry Rossiter*.

"Thank Heaven, I inherited a weak constitution," was the remark of an American, who went on to say how he had been compelled to take such care as to what he ate and drank that every year he felt himself growing healthier and more vigorous. It is possible that, knowing the temptations of business-life and city-life in New York, he almost feared for the time when he might eat and drink with impunity. A friend of his once could eat and drink with apparent impunity. This friend was now a dyspeptic, and pretended that it was too late to begin to eat and drink sensibly. The other had to all intents and purposes overcome his weakness, and one might safely say that his health was a very creditable performance. Nor had he found the self-denial in the least trying after the start; and that although he had used very little knowledge. He was still eating and drinking much that disagreed with him, and was taking very little healthy exercise. He had decided, however, that even such health as he had won was well worth the price which he had paid for it.

He had treated heredity in the right way, as a friendly

incentive. He did not admit it to be an ineradicable curse.

It is almost impossible to convince most people that they can overcome heredity. They believe that disease is incurable and inevitable; indeed, there are few statements which religion makes more emphatically than that "There is no health in us." The medical profession confirms the belief. How seldom a doctor says to his patient, "You have no business to be ill." His point of view generally is, "Of course you are ill."

What a contrast to this is the method adopted by such medical men as Dr. Pitzer of St. Louis. A patient comes to him and mentions a number of symptoms. What does Dr. Pitzer do? Does he say "You are terribly ill; you will die. I cannot cure you"? No, he says, "I can cure you, and I will." He tells the patient to take an easy position as if he were going to sleep. He repeats to him that he is going to sleep, and by various helps he sends him to sleep. Then he tells the patient that he is healthy, that his nerves are all right, that his pain is gone, that he feels comfortable, that an easy quiet sensation is coming all over him. He repeats such statements, making special statements about the parts particularly affected. Then he quietly wakes the patient up. He does not ignore the orthodox means: for instance, in a case of constipation, he will give to certain patients a very minute quantity of aperient medicine.

But the root of his cure, and he has cured vast numbers of people, is that he ignores heredity. He may have to repeat the Suggestions many times, so powerfully rooted is the habit of belief in heredity. But eventually the effect comes; the patient is cured. Once cured, the patient ceases to believe in heredity. He ceases to be guilty of the cardinal offence, self-contempt. Good-bye to "We are miserable sinners"; good-bye to "There is no health in us." We are now happy, and not sinners; there is plenty of health in us. And the happiness and health increase.

By knowledge and care, even though we adopt one avenue alone, we might re-make ourselves. If we try many avenues, every cell of the body will grow better and

stronger. Heredity therefore must be considered no longer an obstacle to health, as it is considered at present, but a means to make us more careful than otherwise we should be.

The one sin that Jesus said would not be forgiven us either in this world or in the next was the sin of "blasphemy against the Holy Spirit." The meaning has often been misunderstood. "The Kingdom of Heaven" is within us: the Holy Spirit is within us. It is our highest Self. When we say that this highest Self within us has no power, no purity, no health, we blaspheme. And our thoughts, our attitudes, our looks, our words, blaspheme daily. The cardinal offence, about which there has been so much theological discussion, may therefore be Self-disrespect, disbelief in a perfect Self and fountain of healing within us.

CHAPTER LXI

SELF-SATISFACTION

DISEASE should supply a motive for a search for health, rather than an obstacle to reform. Moderate health, and satisfaction with it, are a far more serious obstacle.

It sounds like a paradox that few people would be self-satisfied unless they believed in hereditary diseases. Yet it is the truth. People believe that some degree of ill-health is inevitable. "I am doing quite well enough already," says the man who has his two or three colds a year, his indigestion, his headaches, his almost irresistible desire for tobacco, alcohol, and so on. He is self-satisfied without reason. If he knew that all these diseases were signs of something radically wrong, he could not possibly use such words about himself. The fact is that he thinks himself above the average in health; for example, he is "fitter" than his friend Brown. If this man were once thoroughly convinced that he need not have his colds etc., that he should and could be too healthy to have them, if he were to realise that he might become too healthy for such things to be any longer possible, he would look back upon his old state of self-satisfaction as almost incredible. With two years of more or less complete freedom from such diseases, or from the colds alone, he would realise that before this he had set for himself far too low a standard of health.

Ninety-nine people out of every hundred are guilty of this fault to-day. Ignorantly they say, "I am as well as I can or shall ever be." They do not say, "I am not as well as I want to be; I am not as well as I ought to be; I am not as well as I *shall* be." But they have come to take certain diseases for granted. We take altogether too much for granted.

Posterity will regard the tobacco-craver who thinks that he is quite well and normal, as in the same class with the man who thinks that he is the Pope.

We need health-preachers who shall preach to others that they can be and shall be far healthier if only they seek the right avenues to health and keep to these avenues when they have found them.

CHAPTER LXII

INDIVIDUALITY

"YES, your diet agrees with you, but it won't agree with me, because we are all different." Such is the objection most frequently brought against my suggestions in "Muscle, Brain, and Diet," although there I clearly stated that certain foods suit me better than the ordinary foods, and that therefore these same foods may possibly suit others who as yet have only tried the ordinary foods; that these Simple Foods deserve to be tried, to be adapted to individual needs, and then to be judged by results. But still the reply will come, "These Simple Foods won't suit me, because I am different from you;" and so I have to repeat again and again, "I do not say that such-and-such a thing, whether food or water-treatment or something else, will certainly suit you; I only say that it may suit you, and that it is worth trying; that, without trying it, you have no earthly right to condemn it. You ought to be, you can easily be, far healthier than you are now. You are not doing yourself justice. We are different, you and I, and yet we are similar, so similar that what suits me so well is assuredly worth a fair trial by you. Our general appearance, inside and outside, our limbs, our organs, our muscles, our nerves, our blood, our minds are similar."

Let me tell the reader of Dr. Kellogg's experiences in the last twenty-five years. More than a quarter of a million people are now living on his plan, and are finding themselves healthier for it every year. These people probably, for the most part, made the trial without any belief that it would succeed, and therefore, as every student of psychology will agree, they started at a disadvantage. Want of belief is against cure. (A

physician in America who uses the ordinary means to health which every physician uses, especially drugs, says that he finds no case in all his experience in which suggestion that the treatment will cure is not of value. Sometimes he uses such suggestions alone, and finds them quite sufficient). These people, and hundreds of others, who thought themselves incurable, or thought themselves as healthy as they ever would be (which comes to nearly the same thing in the end), are now healthy beyond all that they hoped for. They would never have become so had they refused to experiment. We must experiment if we wish to find out what our true standard of health is.

And so it is useful to try most of the avenues to health, and eventually to select one's own avenue, and one's own way of walking in it. Do not imagine for a moment that because any one man is *an individual*, therefore no avenue which has suited others can possibly suit him! Remember that we are all human beings. If thousands are benefited by a more scientific life, thousands of others also may be, although each is an individual with some peculiarities of his own. *

To eat the right amount of the best foods slowly, to clean oneself by warm water and friction, to invigorate oneself by cool or cold water and friction, to take brisk exercise, to expand the limbs, to breathe fully and deeply upwards, to relax the muscular tension, to develop the will and imagination, to practise prayer and Self-suggestions, to work methodically with the brain, against such there may be no law of individuality.

PART VI

CONCLUSION

Chapter LXIII.—A Crying Need. National Education on Health.

LXIV.—Infinite Hope, Infinite Responsibility.

LXV.—Some Reference Books and Papers.

CHAPTER LXIII

A CRYING NEED. NATIONAL EDUCATION ON HEALTH

OF education as an obstacle to reform we have spoken already. • Let us now emphasise, near the close of this book, the urgent need for national education on the subject of health.

A teacher of "Physical Culture" says: "Education, as the term is universally understood to-day, has not increased the happiness of man one iota. It has often filled his life with weakness and misery, not because it is education, but because it is perverted education. It is simply a cultivation of one organ at the expense of all others; it is a cultivation of one power while another power is left to weaken and decay." We do not need these gross exaggerations. They surely do harm to a good cause. But while they are luxuriant growths, they are growths from a germ of wholesome truth, which is that most of the so-called education of the poor to-day does almost utterly neglect the teaching and practice of even the A B C of Health. That such mental and moral training as "Education" offers is altogether valueless, no sane person can maintain. But we may safely say that its total value is not even a small fraction of the value of a study and practice of real physical health and all-round excellence.

For, as we have said above, we do need pure blood, strong blood, active blood, on every occasion.

There are many great gaps in modern education, but perhaps the greatest is the need of simple advice as to the body. We need simple advice as to the easiest physical and mental helps to health, which helps should be used together or side by side. We need simple advice as to the connection between the physical and mental helps.

as to the various physical helps, and as to the various mental helps. We need simple advice by one who has realised from personal experience the value of his own methods, *and who has realised also how few universal laws, or even general laws, we have any right to make.*

There must be some *general laws*: for example that, when the balance has been upset, it may be restored by exaggeration in the opposite direction, and that each must try each avenue fairly before he condemns it as not worth trying. But the reader must clearly understand that of scarcely any single avenue except Purity can we assert, "This single avenue must certainly suit you, any individual reader." I therefore suggest many avenues as worth trying by many individuals, perhaps by nearly all individuals; but I can promise no sure success, since we have not yet the evidence on which to base universal laws. Even if we knew a thousand times more than we do, still it would be safer and more scientific to say, "We have never known a case of failure," than to say "So-and-so will be the inevitable result in every single instance."

This book, then, is intended to give a popular education on the easiest avenues to health, both physical and mental. Of late years some good Papers have tried to educate the public on this subject. Of the Magazines we may mention "Good Health," "Health Culture," and "Physical Culture," in America, and, in England, "Health and Strength," "Physical Development," "Sandow's Magazine"; and we may add some of the Daily Papers, and a large number of books. Comparatively few, however, read these Papers or these books, and still fewer people carry out the precepts, some of which are by preachers who do not practise. I recollect a small work on training by a man who himself was so grossly fat that he could scarcely lift himself from his chair. Or again the advice may be from preachers who *do* practise, but who are one-sided men, *single-avenue-men* as we may call them—faddists and fanatics. One will say that certain breathing exercises are the sole avenue to health; another will only advise certain strength exercises; another only certain water-cures;

another only certain heat-cures; another only certain electric or magnetic cures. Such men do not say, "My avenue may possibly suit many others; it is worth trying"; they say, "My avenue will certainly suit all others; it *must* suit them."

Now this advice is not so bad if the single method be really an avenue to permanent health, as it often is; but it is very bad if the single method be not an avenue to permanent health at all. As an instance we may notice once again the Advertisements of to-day.

While we walk along in the streets, or drive along in the trains or buses or "cars," we see hundreds of Advertisements of meat-juices, meat-extracts, nerve-tonics, bitters, alcoholic drinks, and so on. There is no censorship of Advertisements, and all sorts of scandalous lies are told. And yet the Advertisements are almost the sole education that our millions get on the subject of health. The advertisements use nearly all the most excellent means of teaching and helps to memory, which so-called Education despises and considers it undignified to use. For example, in advertisements we find pictures, rhymes, alliterations, and so on; to say nothing of those great teachers of the crowd, strong and confident statements backed by some authority, and repeated again and again. Advertisements use the mighty power of 'Suggestion,' of which so-called Education seems as yet to know absolutely nothing. Let us take cocoa as a sample. Certain cocoas are advertised as complete foods. It is easy enough to obtain a chemical analysis of them. Orthodox Science tells us how much Proteid we need a day, viz. about $4\frac{1}{2}$ ounces. It tells us that Proteid is the most important and essential element in food. We find out by calculation that cocoa may be a complete food if we take about seventy large breakfast-cups of it each day! The public firmly believes in the truth of the advertisement. Education tells the public nothing to the contrary. And the public perhaps believes that some of those abominable meat-extracts and meat-juices are nourishing. Many hospital nurses are convinced that they are nourishing. Yet it is a fact that, if we got our $4\frac{1}{2}$ ounces of Proteid from them alone, our daily Proteid—were

orthodox Science indeed right—would sometimes cost us over £4!

As to the Papers, those which perhaps contain some excellent advice in their main columns, at the end and at the beginning usually insert advertisements that cancel the truth. There is no public education on health, and there is no private education on health; for there is no education either at school or at home. In fact, few masters and mistresses are educated on the subject, and still fewer parents. Masters and mistresses and parents regard education on health as unessential; whereas trainers of horses and drivers of engines have to know all about that which they propose to train or drive. Masters and mistresses and parents are ignorant even of the A B C of health. They do not know which is the most important element in food, and whence it may be obtained; how we are to stand and sit and lie and breathe; what colours are best under certain conditions; what are the simplest effects of light, cold water, hot water, and so on. Of course, then, they cannot teach this A B C to the children, and the children are not encouraged—too often they are not even allowed—to learn from any other sources.

For personal experience as a guide to truth is utterly forbidden to most children. The first thing that children are told is to live as others do, to be orthodox: that is *the* lesson of school and home, even if the standard of health at school and at home be miserably low, and even if the A B C of health might be taught once and for ever in a week. We look in vain for the school and home to teach anything whatsoever about health, except such very inadequate and occasional stock-phrases as "Moderation in all things."

We look in vain for the clergy also to deal with health. Ministers as yet have scarcely risen beyond these few stock-phrases. One might as well say, if one carried these dicta to their logical conclusion, Moderation in sin, moderation in impurity, moderation in anger; as if, forsooth, in all things a certain amount of mistakes were allowed so long as one did not make great mistakes; moderation in foul air, in poisons, in sluggishness—how ridiculous—we must repeat—is such advice!

The clergy do not even live the spirit of their religion. They do not teach that this world here and now is the best possible world for us. If they believed in a perfect God, they would have to preach this. They do not teach that all matters of complaint, down to the merest discomforts, are due to our violation of a perfectly kind law; that such discomforts and diseases should make us seek their causes, should make us find the perfectly kind law which they contain; that each must find the perfectly kind law for himself, and live by it, and in harmony with it. And so, in the end they are not much more spiritual than anyone else. For how can a particularly spiritual person be constantly confessing that there is no health in him? What is the good of spiritual health here and now if it does not produce bodily health also? If certain signs, such as health and the power of helping others to health, do really "follow them that believe," what shall we infer when we fail to see these signs? For I take the true spiritual life at any rate to involve of necessity, for the present, a life in this world here and now, a life which must be *far healthier and happier* than any other life. The spiritual life in this world here and now cannot be utterly different from the spiritual life in a future above; it cannot be separated from health of body and health of intellect in this world; for the next world will surely be a continuation of this world, and not a sudden and utter contrast. People must be attracted along the lines of their strongest desires, and the strongest desires are at present physical. We desire health, success, and comfort, here and now. The masses will not make much effort to find the spiritual life if it is going to exclude such things. Before we get perfect health we must have not only cures as the external means, but also self-respect within; a firm belief and a quiet expectation that we can and shall be healthy. The worst possible confession for a man sick in body and mind must certainly be, "There is no health in me." The best possible 'Suggestion' is that there is *all* health in me if I only learn the law, the law which at first appears as many laws, and allows many avenues to health. The clergy as a class do not love health, as the results witness; they do not, in spite of

their authority, love health in themselves or in the persons of their parishioners. Their Sunday is in many respects a disgrace to any religion. On the one day when the stomachs of most people need rest, the clergymen let people work their stomachs most, and many themselves set the fashion. On the one day when the limbs of most people need most exercise, many clergymen allow them least exercise. As a class they condemn healthy athletics on Sundays, even after the morning service. They had rather see a man an anaemic and morbid smug than a healthy and wholesome athlete. They do not even study Jesus' methods of healing; for he clearly said "There is nothing which I do now and which you shall not do hereafter." Yet they claim to inherit peculiarly the powers of Jesus' disciples. With bodily health many clergymen will have nothing whatsoever to do, even by way of example. They will not study it. They leave health to the medical profession.

The medical profession we may divide into two classes—the surgeons and the physicians. The surgeons naturally wait until the patient is ready to be operated upon; then they perform the operation, as a rule skilfully,—in fact, more and more skilfully every year. But it is not the special function of the surgeons to prevent the operation from becoming necessary; that is the function of the physicians.

The physicians, with rare exceptions, have not realised the value of Suggestion and Self-Suggestion any more than the clergymen have. The clergymen do not heal by faith—or whatever we like to call it,—in the way that Jesus usually did; and yet the physicians leave such healing entirely to the clergymen. How unfortunate is this division of labour since the time of the great physical and mental healer. Most doctors say that mental healing is not their province. It should be the aim of education to show that the mental healing is essentially the province of every healer, whether he be a healer of self or a healer of others.

But, apart from this serious omission, physicians are not satisfactory in their dealings even with physical things alone. They can seldom foresee and provide against

disease. They do not say to people, "Disease is unnatural and avoidable," but rather regard it as a matter of course. They name the disease generally from its symptoms; six different physicians might give six different names to the same symptoms. They still treat the symptoms in an experimental way, for the most part by drugs, and they often are content to remove the symptoms or rather change them to some other symptoms. Thus they may change gout to headache. Some few physicians recommend expensive treatments, such as life in the open air with lots of food and lots of exercise: such advice is impossible for the millions. Physicians can seldom tell people in what direction disease will attack them: in fact people seldom think it worth while to consult physicians beforehand. Physicians themselves say it is of no use for them to recommend really simple healthy means to their patients: that no one will use such means. Of course people will not use them until the physicians themselves use them. If physicians agreed among themselves to give a fair *personal* trial to the Simple Foods, to brisk full-movement exercises, and other cheap means to health, then people would listen. As it is, the masses get more education about the names of diseases than they do about health and about the way to avoid diseases.

Our people, therefore, are not educated at all on the subject of health, either in the home, or at the school, or by the Church, or by the medical profession. For the most part they follow orthodox custom, even if it be utterly unsuited to modern conditions and especially to city life without much air and exercise. And the little teaching they get, they get mainly from irresponsible advertisers.

I repeat all this, and I could mention ever so much more, to emphasise the lamentable want of education, and to anticipate the obvious objection that I am working in a sphere where the doctors alone should work, or in a sphere where the clergymen alone should work. Such an objection is too utterly old-fashioned and ignorant. The various spheres of life do not and can not exclude one another; they do and must interpenetrate.

Approximately perfect health can be found without

any theological dogma, and without any treatment from the medical profession, if only we begin in time. Perfect health cannot be found without a careful keeping to one or more of the avenues, at any rate at first; and of the avenues one of the most important is spiritual life. This sounds unpractical, but really the spiritual life means constantly to realise what the world is and what we are, and how we are to treat the world, not as an enemy, but as a kind teacher—our kindest teacher. Perfect health cannot be found without obedience to the laws of nature, and without confidence in the laws of nature. Of these laws the most essential is that we shall be healthy and happy in proportion as we seek and practise the best ways of living.

This work is meant to give the Alphabet of health and the most important of the laws of nature. It suggests many avenues, and leads each individual to find out his or her own avenue or avenues. The title shows the pith of the book. Each individual differs from all other individuals. Yet, for practical purposes, each individual belongs to a certain group of individuals who are more or less similar to himself. Each group of more or less similar individuals will have a certain avenue or avenues *par excellence*. I admit that he who possessed perfect health would have no need to think of any avenue at all; he would be living happily and successfully where all the avenues meet. He would be safely following his natural instincts, making no effort to follow them, and feeling no strain. He would have no desire, no tendency, to do otherwise.

But I have yet to meet any single individual, to say nothing of any group of individuals, who can safely follow instincts and inclinations without making some mistakes. The dipsomaniac with his instinct to take alcohol, the obese woman with her instinct to take sugar and other fattening things, these are extreme instances to show how unsafe many of our instincts have now become. These instincts are, as people live at present, so 'natural,' so inbred, that they are almost irresistible. They are 'acquired,' if you like, but now they are become a second nature, as these people live at present. We need extreme instances like the above if we wish to see the truth clearly. Most

of us on a smaller scale have some 'acquired' desire and instinct that is *now* so 'natural' as to be almost irresistible. I cannot name yours; you will know what it is, or, if not, your friends will. We have acquired these instincts as we live at present. From each of these instincts there is at least one avenue of escape. It may not be religion, as we generally understand the term, or it may not be religion at all—at least not yet. But we may be sure that there is at least *one* avenue of escape. Using the term 'health' in its widest and highest sense, I have yet to meet any single individual, to say nothing of any group of individuals, entirely free from some instinct that is unhealthy. Personally I am conscious of more than one, but I am also conscious that it is becoming weaker and weaker in exact proportion as I keep to my own laws of health. When these instincts shall have (to all intents and purposes) disappeared, I suppose I shall find plenty of others, and then, to free myself from these others, new laws of health or new arrangements of the old laws will be needed. Just now it is enough for me to notice for myself the effects of these instincts, and to live according to my own laws of health, and to urge others to notice for themselves and to live accordingly.

Most of us show ignorance or lack of will-power to adapt ourselves to our present conditions. We are not savages who can spend all the day in the open air; we are, for the most part, toilers in cities. All that I can do is to remove some of the ignorance; I can point out some avenues which are perfectly feasible for nearly every one. I must leave it to individuals to decide, after fair individual trial, which are their own avenues. If I were to say that the Simple Foods, or else fresh air, or else cold water, or else brisk exercise, are the sole avenue for you, I might err greatly. When I say that they are avenues which are worth trying, and when I say how they may be tried in ordinary daily life, but best of all in the holidays, then I hope for a fair independent hearing; or, rather, I am sure of a fair and independent hearing, since this must be the right point of view—avenues to health, not one single avenue for all alike, at least not while we are on our present plane of evolution.

If it be asked, then, why I do not offer my own experiences as a complete guide for everyone, the answer is that, however well I may know myself, my own constitution, and my own conditions, I do not know *you* as an individual. Individuals belong to groups; but I do not even know your group. Let me say at the very outset that I have not the vaguest notion as to what *your* avenue to health is. You must find that for yourself. I grant the unity of disease; I grant that all disease or disease may be due to one cause, to the breaking of a law, through ignorance. But I do not know what this ignorance was; I do not know which branch of the law you have broken through ignorance. As I said before, Karl Pearson pointed out that the need of the present age is scouting for truth. My belief is that each should scout carefully for truth with regard to health, perhaps along the lines which I suggest; and then—that he should judge, by the results, for himself.

And this is really the great hope of the future: the misleading statements in advertisements, the lack of education at school and at home, from the medical profession, and from the Church, are really all invaluable helps to us, indispensable helps, if only they eventually lead each to try to find out for himself, to scout for truth; for this is the glorious tendency of modern civilisation and of modern education—self-activity for the good of self and for the good of the greatest possible number of others.

The most that teachers can do is to give general advice and guidance. But let them at least do this. For the rest, our motto must be "*Chacun pour soi, et pour tous les autres.*"

CHAPTER LXIV.

INFINITE HOPE, INFINITE RESPONSIBILITY.

"If we desire one thing, and expect another, we are houses divided against themselves. Determine resolutely to *expect only* what you desire, and then you will *attract* only what you desire."

"Everything is infectious in this world, good or bad. If your body be in a certain state of tension, it will be liable to produce the same tension in others. If you are strong and healthy, those that live near you will be liable to become strong and healthy, but if you are sick and weak, those around you will be liable to become the same. This vibration will be, as it were, conveyed to another body. Indeed, in the case of one man trying to heal another, the first idea is simply transferring his own health to the other. This is the primitive sort of healing. Consciously, or unconsciously, health can be transmitted. The very strong man, living with the very weak man, will make him a little stronger, whether he knows it or not. When consciously done, it becomes quicker and better in its action."

Vivekânanda.

Health is normal. It is natural to an animal to be healthy; it is natural to man as an animal to be healthy. We must repeat this again and again till it becomes a more powerful idea than the orthodox belief that it is natural to man to be unhealthy.

But people say—modern conditions; city life; nervous strain?

• All are to be overcome, all will be overcome if we use a little sensible carefulness at the start, and at intervals afterwards. For if such things involve greater difficulties and dangers, then they also offer greater glory and safety. We, if we overcome such things, are raised to a level above those who cannot keep healthy except in the country. Surely it is a comfort to know that if we can be well in London or New York we ought to be well almost anywhere.

And we can be well in London or New York. The

tendency is upwards if we think rightly. While there is life there is hope, infinite hope. Only we must remember that our animal nature has strict laws. If we break these laws we must expect to suffer as other animals do. A mind is yours, but it has not yet power to overcome the laws which apply to the whole animal world. Some day, perhaps, it will have such a power. At present we must be content to find out the laws and to obey them; for example, to avoid excess of food, to avoid stimulants as far as is feasible, to avoid deficiency of food, to take brisk exercise, to practise muscular repose, and so on.

Hope means responsibility; infinite hope means infinite responsibility, not only to ourselves, but also to others round us. One undoubted example, the example of one influential person grown from ill-health to health by simple means, might do an amount of good, especially among the poor, which we can hardly calculate. If we become really healthy, all sorts of ridicule must pass harmlessly over our heads. For we can always reply when people make jokes about our carefulness—our Simple Diet, or whatever it may be: "At any rate I am well and I enjoy myself. It was a little trouble at the beginning, but that was worth while. A hundred times that amount of trouble would have been worth while; and there is no trouble now. You yourself would say so, if you could only realise what it means to be really well."

Contrast the person who is always ill, and the full effects which that person produces on those around him. For we are responsible to others for our health, and especially to sensitive children. If they see us ill, they, with their respect for their elders, who are assumed to be their betters, will regard illness as a matter of course. For they learn by seeing. A popular writer says:—

"Children, especially when they are very young, are generally more sensitive to their surrounding influences than grown people are; some are veritable little sensitive plates, registering the influences about them, and embodying them as they grow. How scrupulous in their prevailing mental states should be those who have them in charge. Let parents be careful how they hold a child, either younger or older, in the thought of fear."

This writer practically ignores care for the body, but

that also applies here. It is not only parents, but all others also, who should be careful not to influence children unfavourably by the state of their physical ill-health.

Responsibility does not end with the individual. It has been said that each should regard himself as a possible future parent. As it is, we leave such education till a person has become a parent, and then it is nearly always too late. Perhaps some may say that it is 'immodest' to allude to the time. Then let us look at the matter in another way. Let us disregard the effects on those around: disregard the effects on our own children, if we have any. Let us look at the matter utterly selfishly; look at ourselves alone. As we live and act here so we may be in our next life. We neglect or misuse our bodies now, and we may inherit those mistakes hereafter, as inevitably as we may inherit any intellectual or spiritual mistakes that we make. If we neglect or misuse our intellectual life now, or our spiritual life now, in this body, we may inherit the mistakes hereafter, in our next spiritual and intellectual life. Such is the theory of Reincarnation, a theory that appealed to such philosophers as, to quote a few out of many names from the West alone—Emerson, Fichte, Hegel, Hume, Kant, Lessing, Plato, Schelling, and Schopenhauer.

Everything shall count.

It seems to me that this theory is often stated wrongly and unscientifically by the people in the East, and by the people in the West who believe in it. What will count, as well as our past, is the way in which we now help others to a better bodily, intellectual, and spiritual life. By the law of perfect justice and perfect mercy, which they in the East call *Karma*, our mistakes will be cancelled when we have tried to cancel the mistakes of others.

But, be that as it may, Re-incarnation is the most mathematically accurate theory that the world has ever heard. There would be little harm done if we lived in the belief that this is fact and not mere theory, and if we regulated by it our thoughts, our words, our actions.

Yet how seldom we think of this when we commit all our 'physical sins.' We should be infinitely careful.

From a purely selfish point of view, health becomes the best policy: since it is health for the whole of our future.

All life is a continuous evolution, step by step; one neither skips nor jumps. Life must go on just as before, not beginning—for it never ceases—but going on exactly where it seems to have left off. Millions in the East believe in Re-incarnation, so do thousands in the West. It is a gospel of infinite responsibility, and yet of infinite hope, a gospel of absolute justice, and yet of absolute forgiveness, since we may restore the balance by exaggerating in the opposite direction, and by helping others.

It is a gospel of calculating selfishness, and yet of perfect altruism; a gospel such as this short-sightedly calculating, and long-sightedly philanthropic age most sadly needs. When on the other side fools are saying, "Let us eat and drink, for to-morrow we die," rather let us not forget nature's laws; for some day after to-morrow we may live again, not merely as spirits, but also as bodies.

There is another aspect of responsibility besides. As a king in olden times was responsible for his subjects, so we in modern times are responsible for our subjects. The most recent researches have tended to show that each of us has thousands of subjects, thousands of little minds within him, for whom he is responsible—the cells of the body. Professor Elmer Gates, after the most careful experiments that have ever been made in this direction, decides that each cell has an individual life, which, however, depends upon the life of the body in which it is. Each of us, therefore, is responsible for the lives of these myriad minds within him. We know that in old times people would bear the cruel and oppressive rule of a tyrant for a long while, partly because they were not in the habit of ruling themselves. They looked to the tyrant for guidance. But there always came a time when these people could bear the tyranny no longer. They threw it off, and set up some other ruler. Perhaps this is what happens when we die. The cells

of our body may not die; the mind that is within them may go to seek some other master. But, look at it as we may, we are infinitely responsible, not only to our present selves, to those who are around us, to our children if we have any, and to our future selves; but also to the myriad tiny lives within us. Surely this should give us as much sense of our duty to ourselves as any other consideration.

For as we are to God, so God will be to us; as we are to other men, so other men will be to us; as we are to our cell-lives, so our cell-lives will be to us. Let us be not morbidly but conscientiously and reasonably careful for their welfare, and they will be careful for our welfare. They will give us a physical conscience whose voice and guidance in physical matters—of diet, exercise, everything—shall become ever clearer, ever more reliable, ever easier and pleasanter to obey than to disobey. We shall be their kind and trustful king, and they our devoted and trustful subjects.

Let God and the higher Self rule and provide for the little cells, kindly and wisely. The little cells will obey and provide for the higher Self and God, gratefully and skilfully. *Floreat regnum. Floreat rex.*

A few books are suggested. The list is purposely incomplete, many of the well-known text-books being omitted. Some writers give very extreme views.

Aidall. *Nature Cure in Germany.* (Nichols, 23 Oxford Street, W.)

Babbitt. *Light and Color.* (Kegan Paul, and San José, California).

Book of Health. Morris. (Cassell).

Brackett. *Technique of Rest.* (Harper).

Call. (1) *As a Matter of Course*, (2) *Power through Repose.* (Sampson Low).

Checkley. *Methods of Physical Culture.* (Gale and Polden).

Densmore. *How Nature Cures.* (Sonnenschein).

Dewey. *No-Breakfast Plan.* (Fowler).

Dresser. *Power of Silence.* (Gay and Bird).

Emerson. *Essays.*

Fletcher. *Glutton or Epicure.* (Stone, Chicago).

Good Health Magazine. (Battle Creek, Michigan).

Haig. *Diet and Food.* (Churchill).

Haskell. *Perfect Health.* (Fowler).

Health and Strength Magazine.

Health Culture Magazine. (Fifth Avenue, New York).

Herald of the Golden Age.

Herald of Health.

Hudson. *Psychic Phenomena.* (Putnam).

Hutchison. *Food and Dietetics.* (Edward Arnold).

Kellogg. *Science in the Kitchen.* (Battle Creek, and Nichols).

Lahmann. *Natural Hygiene.* (Sonnenschein).

Leland. *Have you a Strong Will?* (Redway).

Lovell. (1) *Ars Vivendi.* (2) *Imagination.* (3) *Volo.* (Nichols).

Miles. (1) *Muscle, Brain, and Diet.* (2) *Training of the Body.* (Sonnenschein).

Mulford. *Gift of the Spirit.* (Wellby).

Physical Development Magazine (called, in America, *Physical Culture*).

Ralston Health Books. (Ralston Pub. Co., Washington).

Reinholdt. *Nature v. Drugs.* (Nichols).

Sandow's Magazine.

Trine. *In Tune with the Infinite.* (George Bell).

Vegetarian Health and Health-Culture.

Wells. *Collected Works on Health.* (Fowler).

Wilman. *Various Works.* (Ernest Bell).

Wilson. *New Hygiene.* (Putnam).

Wood. *Ideal Suggestion.*

American Books can be had through Mr. George Osbond, Scientor House, Devonport, Devon.

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